

Abd al-Wahab ibn Nasir al-Turairi

On Pilgrimage.. in the Prophet's Company

A step by step study of the Prophet's pilgrimage

Translated and Edited by

Adil Salahi

A note by the editor

Any Muslim who intends to perform the pilgrimage or has already performed it in fulfilment of this major duty of Islamic worship is keen to know how Prophet Muhammad (peace be upon him) conducted his pilgrimage. He provides verbal and practical guidance in all matters. Following his example ensures acceptance by God and reward from Him. This book gives us a thorough and scholarly researched account of that blessed trip.

In his Postscript, the author explains his method of studying his numerous sources and putting together his account of the Prophet's journey. His endnotes often refer to multiple sources. I limited myself to three references each time, except where the author mentions less than three. Wherever al-Bukhari, Muslim and Imam Ahmad appear in an endnote, I limit myself to these, even though they may have a brief reference to the event in question. Where any of these is not included, I add any of the four leading *Sunan* anthologies. When I do not find three sources from among these seven, I include whatever the author mentions. On few occasions I have gone beyond three sources, as I feel useful. Some of the author's endnotes explain Arabic words that a contemporary reader might find difficult. As the meaning is incorporated in the translated text, I do not add these. However, I added a few explanatory notes where I felt these necessary for a reader who is unfamiliar with the pilgrimage.

Adil Salahi
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Introduction

A Journey with God's messenger (peace be upon him)

I begin by saying to all my readers: peace be to you, together with God's grace and blessings.

This is an emotional trip for which we need to travel across time and history to go along the most blessed journey and the noblest of travellers. In this trip we will be in the company of Prophet Muhammad (peace be upon him) in his old age. By the time he undertook this journey, he had made his message known to people and completed his mission. God had fulfilled His promise to him and he was most pleased that his faith had spread and people accepted his guidance.

In this trip we accompany God's messenger and live with him as if we are in his presence. We see him all the time and we are aware of every minute detail. Nothing he did or said on this trip has been left out. All has been faithfully recorded and communicated. Hence, we are able to see it today as if we were with him from the beginning to the end of this journey.

The trip is undertaken by God's best creature to the holiest of places which God loves best. It is the city where the Prophet was born and reared, and where he grew up. It is where he indulged in devotion and received his first revelation. It was in Makkah that he declared his message and called on people to believe in it. In its narrow and open spaces the Islamic message was advocated and the light of prophethood shined. It was there that the Prophet devoted himself to his task of delivering God's message and steadfastly pursued his mission despite all opposition and persecution. In every part of it, and by the side of every mountain, an event took place and from every event a lesson could be learnt.

As he started this trip, Prophet Muhammad was making his return after God's blessings have been perfected and the divine religion has become complete. The whole of Arabia was under his rule. His nation believed in him, followed his religion and listened to his words. On this trip, he undertook to show them the last major duty

of Islam, telling them: “Learn your rituals from me.”¹ This was akin to his other statement: “Pray as you have seen me pray.”²

On this trip we spiritually and emotionally travel to undertake the holiest of journeys, along with God’s messenger, aiming to reach God’s city and perform the pilgrimage to His House.

Let everyone who believes in the message of Muhammad and loves him; let everyone who declares his response and travels by land, sea or air, aiming to reach God’s house, alert all his feelings and emotions so that they can mentally be part of those many thousands travelling with him. They will thus look at scenes that fill hearts with emotion and will see overwhelming behaviour. As they contemplate the scenes along this trip, they will appreciate the most splendid meanings and receive the best lessons. It is all a remarkable trip undertaken by our beloved Prophet as he led the Muslim community to teach them their pilgrimage rituals.

Our best equipment along this trip is our belief in Prophet Muhammad, our pure love of him, our yearning to meet him and our appreciation of God’s supreme favour as He sent him to deliver His message to mankind. God says in the Qur'an: “Indeed, God bestowed a favour on the believers when He sent them a messenger from among themselves, to recite to them His revelations, and to purify them, and teach them the book and wisdom, whereas before that they were surely in plain error.” (3: 164)

May God bestow His best blessings on Prophet Muhammad, the noble members of his household, all his companions and those who follow in their footsteps, generation after generation, for the rest of time. All praise belongs to God, the Lord of all the worlds.

¹ See: Muslim, *ḥadīth* No. 1297.

² See: Al-Bukhari, *ḥadīth* No. 631, 6008 & 7246; Muslim, *ḥadīth* No. 674.

To Makkah

God granted His messenger all support so as to make his victory complete. People started to come forward in flocks to declare their belief in Islam. Arab tribes from all over the Arabian Peninsula came forward to meet God's messenger. He warmly welcomed them all and they enjoyed his hospitality. The light and guidance he gave them was felt and appreciated. The Prophet stayed in Madinah making himself available to meet these delegations of Arab tribes.

The delegations continued throughout the ninth year of the Prophet's settlement in Madinah. In fact, year 9 is known in Islamic history as "the year of delegations".

During this year the Prophet received new revelations making the pilgrimage to the Ka'bah a duty of all Muslims: "Pilgrimage to this House is a duty owed to God by all people who are able to undertake it. As for those who disbelieve, God does not stand in need of anything in all the worlds." (3: 97) The Prophet could not undertake the pilgrimage himself that year, because he was busy receiving those delegations. He, therefore, sent Abu Bakr as the leader of the pilgrimage. He dispatched his cousin 'Ali to join Abu Bakr and make the proclamation stated at the opening of Surah 9. 'Ali did so, reading the relevant verses in people's gatherings. The proclamation states: "Disavowal by God and His messenger [is hereby announced] to those of the idolaters with whom you have made a treaty. [Announce to them:] You may go freely in the land for four months, but you must realize that you can never escape God's judgement, and that God shall bring disgrace upon the unbelievers. And a proclamation from God and His messenger is hereby made to all mankind on this day of the greater pilgrimage: God is free from obligation to the idolaters, and so is His messenger." (9: 1-3)

During that pilgrimage season, it was announced that the Ka'bah is purged of all impurities that idolatry introduced. The announcement included: "No idolater is allowed to offer the pilgrimage, and no one is allowed to do the *ṭawāf* naked."³

The unbelievers used to manipulate time for their own purposes, advancing certain months and delaying others. By this year, time was back on its original track, as it was at the time when the heavens and the earth were created. Makkah was purged of all impurities and returned to its pure status as it was at the time of Prophets Abraham

³ See: Al-Bukhari, *ḥadīth* No. 369, 1622 & 4655; Muslim, *ḥadīth* No. 1347.

and Ishmael. It appears that the pilgrimage led by Abu Bakr and 'Ali was a form of preparation for the Prophet's pilgrimage the following year, which is known as the farewell pilgrimage.

Early in year 10, the Prophet informed people that he intended to perform the pilgrimage and invited them to join him. A great multitude of people came to Madinah, including everyone who could find a mount or was able to travel on foot. They all hoped to perform the pilgrimage in company with the Prophet.⁴

On Friday 24 Dhul-Al-Qa'dah, the Prophet delivered his Friday speech when those multitudes of people who came to Madinah were around him. The first thing he reminded them of was the purpose of the journey they have undertaken, namely, the pilgrimage. He said: "People, learn that God has ordained that the pilgrimage is a binding duty to you all. So perform the pilgrimage." Al-Aqra' ibn Hābis asked him: "Should we do it every year, messenger of God?" The Prophet did not answer him and he repeated the question twice more. The Prophet said: "No. Had I said, 'Yes', it would have become obligatory and you would not have been able to fulfil it. When I leave something out, do not press it. Earlier communities were ruined by their numerous questions which they asked their prophets and their resulting disputes over these. When I bid you to do something, do it to the best of your ability. If I forbid you something, refrain from it. The pilgrimage is once. If it is done more than once, then it is voluntary."⁵

What is clearly apparent throughout his journey of pilgrimage, from start to finish, is the educational aspect. As the Prophet stood on the pulpit, people asked him about every detail. One question concerned the points where to start their *iḥrām*, which means entering into the state of consecration when all restrictions on personal conduct apply. He said: "The people of Madinah start at Dhul-Hulayfah, the people of Syria start at al-Juhfah, those from Najd start at Qarn and the pilgrims from Yemen start at Yalmlam."⁶

As the Prophet continued his speech, someone interrupted him to ask what clothes pilgrims may wear during consecration. The Prophet said: "Do not wear shirts, trousers, turbans or a top garment with a hood. You may not wear any robe that has been perfumed. Do not wear shoes, but if a person does not have slippers, he may wear shoes but he must cut them below his ankles. Women must not wear a *niqab* or gloves."⁷

⁴ See: Muslim, *ḥadīth* No. 1218; Ahmad, *ḥadīth* No. 14440; al-Nassā'ī, *ḥadīth* No. 2740 & 2761.

⁵ See: Al-Bukhari, *ḥadīth* No. 7288; Muslim, *ḥadīth* No. 1337; Ahmad, *ḥadīth* No. 905, 2304 & 10607

⁶ See: Al-Bukhari, *ḥadīth* No. 133 & 1525; Muslim, *ḥadīth* No. 1182; Ahmad, *ḥadīth* No. 5070 & 5323.

⁷ See: Al-Bukhari, *ḥadīth* No. 1543, 1545, 1838 & 5805; Muslim, *ḥadīth* No. 1177; Ahmad, *ḥadīth* No. 4868 & 5325.

The Prophet continued to answer people's questions and educate them concerning the rituals of their pilgrimage.

On Saturday 25 Dhul-Qa'dah of year 10 AH, 632 CE, Prophet Muhammad (peace be upon him) offered the *Zuhr* (i.e. midday) prayer in his mosque in Madinah as usual in four *rak'ahs*. He applied some perfume before starting his journey, aiming for Makkah, taking the route of al-Shajarah, (The Tree),⁸ which today passes parallel to al-Anbaryyah services and al-Mudarraaj pathway, and leads to Dhul-Hulayfah.

Many thousands of his companions were keen to accompany him on this journey. Some were riding camels or horses while others walked. Women and children travelled with him.⁹ Among the women was Asmā' bint 'Umayy, Abu Bakr's wife, who was pregnant, almost due to deliver. His cousin Ḍubā'ah¹⁰ bint al-Zubayr ibn 'Abd al-Muṭṭalib was keen to be with him, but she was old and poorly. She feared that she might not be able to complete the journey. She asked him; "Messenger of God, I want to offer the pilgrimage but I am poorly. What should I do?" He said: "You may travel and stipulate a condition, saying: 'My Lord, my place of release is where You may detain me'. You are entitled to the condition you make with God."¹¹

The Prophet left Madinah, his blessed city, instructing Abu Dujānah, his companion from the clan of Ṣā'idah of the Anṣār, to deputize for him. He left it enjoying an air of calm and peace, as though it was not besieged five years earlier by hordes of Arab tribes, causing the Muslim community much hardship as described by God in the Qur'an: "They came upon you from above and from below you. Your eyes rolled [with fear] and your hearts leapt up to your throats, and confused thoughts about God passed through your minds." (33: 10)

How short five years may seem. They passed like a blink. Madinah which was in fear and distress became secure and reassured, with tribes and delegations heading there on peaceful errands. Pilgrims from all over Arabia gathered there to join this noble procession headed by the Prophet. How honoured by God Prophet Muhammad was. God fulfilled His great promise to him: "It is He who has sent His messenger with

⁸ See: Al-Bukhari, *ḥadīth* No. 1089, 1533, 1545 & 1546; Muslim, *ḥadīth* No. 690 & 1257; Ahmad, *ḥadīth* No. 4843 & 6284.

⁹ See: Muslim, *ḥadīth* No. 1213; Ahmad, *ḥadīth* No. 14116.

¹⁰ Ḍubā'ah was the Prophet's cousin as they both were grandchildren of 'Abd al-Muṭṭalib, but the Prophet called her 'aunt', as she was elderly. This was a gesture of respect in the normal Arab tradition.

¹¹ See: Al-Bukhari, *ḥadīth* No. 5089, Muslim, *ḥadīth* No. 1207 & 1208; Ahmad, *ḥadīth* No. 26953.

guidance and the religion of truth, so that He may cause it to prevail over all [other] religions, however hateful this may be to the idolaters.” (9: 33)

The Prophet and his companions started their journey from Madinah to Makkah at midday, initiating his farewell pilgrimage. The Prophet arrived at Dhul-Hulayfah [which is called today Abyar Ali. It used to be about ten kilometres away from Madinah, but today Madinah stretches to it]. It was an open desert area at al-Aqeeq Valley, in between the middle of the valley and the road leading to Makkah. It is the point at which pilgrims coming from Madinah should start their consecration, or *ihrām*. The Prophet arrived there before Asr prayer was due. The Prophet encamped there between the mosque that is at the middle of the valley and the road, at equal distance of both.¹²

It appears that his place of encampment and place of prayer have been included in the present extension of al-Meeqat Mosque.

The people also encamped in the valley, and he offered the Asr, (i.e. mid-afternoon) prayer in two *rak'ahs*,¹³ as he has already started on his travel. The Prophet stopped there and stayed the night. It seems that he used this as a gathering place and starting point. It would have been difficult for all the people to move in one body starting in Madinah. This was much easier at an open place.

All the Prophet's wives were with him. That evening he met every one of them individually,¹⁴ making sure that they were comfortable and well placed for the journey. They realized that he would be busy, attending to, and teaching, his companions.

The Prophet spent the night at that place under God's care, with angels coming to him and revelations imparted to him. In a dream he was shown the place where he encamped and was told: “You are at a blessed desert area.” In the morning he said to his companions: “Last night I was visited by someone sent by God who told me: ‘Pray in this blessed valley and say: an umrah combined with a pilgrimage.’” He then said to the people: “Whoever of you wants to initiate his journey combining both the pilgrimage and the umrah may do so, and whoever wants to start with a pilgrimage may do so, and whoever wants to start with an umrah may do so.”¹⁵

¹² See: Al-Bukhari, *ḥadīth* No. 1535 & 2336; Muslim, *ḥadīth* No. 1346; Ahmad, *ḥadīth* No. 6205.

¹³ See: Al-Bukhari, *ḥadīth* No. 1089 & 1547; Muslim, *ḥadīth* No. 690; Ahmad, *ḥadīth* No. 12818.

¹⁴ See: Al-Bukhari, *ḥadīth* No. 270; Muslim, *ḥadīth* No. 1192.

¹⁵ See: Al-Bukhari, *ḥadīth* No. 1534, 1556 & 1786; Muslim, *ḥadīth* No. 1211, Ahmad, *ḥadīth* No. 25587.

During the night, Asmā' bint 'Umayy gave birth to her son who was named Muhammad. Her husband, Abu Bakr, went to the Prophet and told him, enquiring what she should do. The Prophet told him that she should take a bath and wrap her genitals well so that the blood discharge would not fall on her legs. She would do all the pilgrimage duties except for the *ṭawāf*.¹⁶

The Prophet started to meticulously prepare for his pilgrimage. When we read what he did, we realize that he approached his task very seriously, because he was embarking on a great act of worship. He had already taken with him a number of camels to slaughter at the right time. Now he marked these as consecrated for this act of worship. He made a cut in the hump of one camel so that blood oozed from it, and he tied around it a pair of slippers.¹⁷ This was a well known mark, ensuring that everyone knew that it was intended for sacrifice during the pilgrimage. Moreover, it was a mark of showing respect of worship rituals. God says: "The sacrifice of camels We have ordained for you as one of the symbols set up by God." (22: 36)

The Prophet appointed Nājiyah of Khuzā'ah in charge of his sacrificial camels so as to drive them to Makkah.¹⁸ Nājiyah asked him: "What should I do with any that may break its leg? The Prophet said to him: "Slaughter it, soak its slipper with its blood, hit its neck with the slipper and leave the camel for people to eat. Do not eat of its meat yourself or any of your companions".¹⁹

The Prophet then took a bath, washed his head with water and a plant used like we use soap these days, and lightly applied oil to it. He then applied some honey to his head so that his hair would not be loose and dishevelled. He took from 'Ā'ishah's hand some of her best perfume and applied it to his head and beard. Thus, he who always had a very pleasant smell was radiating perfume. Indeed the trace of perfume was seen at the front of his head and beard.²⁰ All this was before he started his *iḥrām*, or consecration.

¹⁶ See: Muslim, *ḥadīth* No. 1218; al-Nassā'ī, *ḥadīth* No. 2664; Ibn Majah, *ḥadīth* No. 2912.

¹⁷ See: Al-Bukhari, *ḥadīth* No. 1545; Muslim, *ḥadīth* No. 1243.

¹⁸ It is reported in a *ḥadīth* See: Muslim (No. 1326) that the one given this task was Dhu'ayb Abu Qabiṣah, while according to Ahmad's *al-Musnad*, (No. 16609 & 17974) the camels were under the care of a man from the Anṣār, and that the Prophet said the same to each one of them. Perhaps they were all in charge of this task because there were many camels the Prophet took with him and they could not be cared for by one man.

¹⁹ See: Muslim, *ḥadīth* No. 1326; Ahmad, *ḥadīth* No. 16609, 17667, 17974, 18943 & 23198.

²⁰ See: Al-Bukhari, *ḥadīth* No. 1538, 1553, 1566, 1754, 5923; Muslim, *ḥadīth* No. 1189, 1190 & 1229; Ahmad, *ḥadīth* No. 4783, 4829 & 14490.

The Prophet then put on his *iḥrām* garments.²¹ He then prayed Zuhr and rode his she-camel named al-Qaṣwā' and was fully absorbed in his devotion. He glorified God, the Lord of all the worlds, showing total humility.²²

What sort of equipment did the Prophet have? The Prophet rode his she-camel which was fitted with an old saddle and he had a mat worth less than four dirhams. When his she-camel moved, he turned towards the *qiblah* (direction of prayer) and said: "My Lord, I intend a pilgrimage pure for You, with no element of show off. I respond to You to do the pilgrimage and the umrah together."

What luggage and food did he have? He had only what could be carried on Abu Bakr's luggage camel. They shared it between them.²³ So we may wonder what the Prophet carried with him if all that he had for such a long journey across the desert on camels is a share of a camel load.

Who was his close companion on this trip from among the many thousands that marched with him? He was the same person who accompanied him on his immigration from Makkah to Madinah ten years earlier. At the time, they left Makkah when all tribes were alerted to arrest him. Yet he said to his companion: "Do not grieve, for God is with us." (9: 40)

This time he was on a totally different trip, from Madinah to Makkah, with the land under his authority. All the tribes that chased him on the first trip were on this one his followers. They believed in his message and joined him in large numbers. He is again accompanied on this blessed journey by Abu Bakr.

Can we imagine what the land they were traversing, the valleys they were crossing and the mountains they were bypassing would say if they could speak? How great was the gulf between these two trips? It is God's will that accomplished this, and He is able to do whatever He wills in the easiest of ways: "My Lord is gracious in whatever way He wishes. He is all-knowing, truly wise."²⁴ (12: 100)

When the Prophet rode his she-camel and moved from Dhul-Hulayfah and was parallel with the hill nearby, he started to glorify God aloud. He said: "*Al-Ḥamd lillāh*, (all praise be to God); *Subḥān Allah*, (Limitless is God in His glory); *La Ilāha Illa*

²¹ A man's *iḥram* garments consist of two pieces of cloth, one wrapped around his waist and stretching down well below the knees, and one thrown over his shoulders and covering his chest. A woman pilgrim continues to wear her ordinary clothes, but she does not wear a *niqab* or gloves.

²² See: Al-Bukhari, *ḥadīth* No. 1553; Muslim, *ḥadīth* No. 1218 & 1243; Ahmad, *ḥadīth* No. 2296.

²³ See: Ahmad, *ḥadīth* No. 26916; Abū Dāwūd, *ḥadīth* No. 1818.

²⁴ See: Al-Bukhari, *ḥadīth* No. 3615; Muslim, *ḥadīth* No. 2009.

Allah, (there is no deity other than God); *Allah Akbar*, (God is supreme). *Labbayk Allāhumma labbayk; labbayk la sharīk laka labbayk; inna al-ḥamd wal-niʿmata laka wal-mulk; la sharīk lak; labbayk ilāh al-ḥaq.*”²⁵ (I come in response to You, my Lord; I respond to You, for You have no partner; all praise, blessings and dominion belong to You; You have no partners; I respond to You, the Lord of the truth).

The Prophet chose to undertake his pilgrimage duty in the *qirān* method²⁶ which combines both pilgrimage and umrah in the same rituals. Those of his companions who were well off and brought their sacrificial animals with them, such as Abu Bakr, ‘Umar, Ṭalḥah, al-Zubayr and ‘Abd al-Raḥmān ibn ‘Awf, also did the same.²⁷ The Prophet’s wives chose the *tamattuʿ* method which starts with the umrah on arrival in Makkah followed by a release from consecration and then start the pilgrimage when it becomes due. Most of his companions chose the *Ifrād* method, which means doing the pilgrimage without the umrah.²⁸

Prophet Muhammad (peace be upon him) marched, surrounded by all these people. They loved him dearly and you could see their love shining through their eyes and reflected in their behaviour. Yet he was one of them. No great carriage was prepared for him; no procession went ahead of him; no clearway was set for him; and no special tents were erected for his rest. He marched with the people with no symbol of any kind pointing him out, apart from the fact that he was God’s prophet and messenger and that gave him a special type of grandeur. He marched with his people and in their midst. Anas reports: “I was riding behind Abu Ṭalḥah on his she-camel. His knee almost touched the Prophet’s knee. He was saying: “I respond to You, my Lord, in this combined pilgrimage and umrah.”²⁹

People were around him in all directions, as Jabir reported: “I looked and people were ahead of him, riding and walking, as far as I could see. The same was the case to his right, left and rear. The Prophet was among us, receiving Qur’anic revelations. He knew its meaning well. Whatever he did, we did likewise.”³⁰

The Prophet led this great multitude around him, riding or walking, surrounding him like the aureole of the moon. The angel Gabriel came to give him this instruction: “Muhammad, let your companions raise their voices with the phrases of response, as

²⁵ See: Al-Bukhari, *ḥadīth* No. 1549, 1551 & 1714; Muslim, *ḥadīth* No. 1184; Abū Dāwūd, *ḥadīth* No. 1796.

²⁶ Ibn al-Qayyim, *Zād al-Ma‘ād*, vol. 2, pp. 107-122.

²⁷ See: Al-Bukhari, *ḥadīth* No. 1651, 1785 & 7230; Muslim, *ḥadīth* No. 1211, 1236 & 1239; Ahmad, *ḥadīth* No. 26344 & 26345.

²⁸ See: Al-Bukhari, *ḥadīth* No. 1709; Muslim, *ḥadīth* No. 1211.

²⁹ See: Al-Bukhari, *ḥadīth* No. 1551; Muslim, *ḥadīth* No. 1251; Ahmad, *ḥadīth* No. 12745.

³⁰ See: Muslim, *ḥadīth* No. 1218.

they are a sign of the pilgrimage.”³¹ As they raised their voices, the desert and the mountains echoed asserting the oneness of God, the Lord of all the worlds. They repeated the standard phrases of *talbiyah* (response): *Labbayk Allāhumma labbayk; labbayk la sharīk laka labbayk; inna al-ḥamd wal-ni‘mata laka wal-mulk; la sharīk lak; labbayk ilāh al-ḥaq.*” (I come in response to You, my Lord; I respond to You, for You have no partner; all praise, blessings and dominion belong to You; You have no partners; I respond to You, the Lord of the truth).

The Prophet’s companions added various other phrases declaring their response, such as: “*Labbayk Dha al-Ma‘ārij. Labbayk Dha al-Fawāḍil. Labbayk wa sa‘dayk wal-khayr fī yadayk, wal-raghbā’ ilayk wal-‘amal. Labbayk Dha al-Na‘mā’ wal-faḍl al-ḥasan. Labbayk marhūban mink, marghūban ilayk. Labbayk ḥaqqan ḥaqqā, ta‘abbudan wa riqqā.*”³² (I respond to You, Lord of the Ways of Ascent. I respond to You, Lord of all bounty. I respond to You with all my being: all goodness is in Your hand, and all hope is in You and all deeds are for You. I respond to You, Lord of great blessings and bounty. I respond to You in fear and hope. I respond to You very truly, in worship and submission). The Prophet did not comment on any of these, but he continued to say the phrases he had chosen and were reported earlier.³³

This great procession marched on, asserting their response and glorifying God and praising Him. They declared their aim to perform the pilgrimage. By the time they reached al-Rawha’, their voices were hoarse.³⁴

Images of earlier prophets

As the Prophet went ahead, crossing the open desert, looking at its mountains, plains, hills and valleys, he almost divined the stories they could tell and the distinguished people who crossed them before him. He could visualize earlier prophets as they headed to the Ka‘bah a long time earlier. He could almost see them taking the same journey. When he went across the al-Rawha’ passage, he said: “Seventy prophets went through al-Rawha’ passage to do the pilgrimage, wearing woollen garments.”³⁵

The Prophet went through a pathway, and he enquired: “Which pathway is this?” People said: “This is Harsha pathway.” He said: “I can almost see Prophet Jonah ibn

³¹ See: Ahmad, *ḥadīth* No. 8314; 16568 & 16569; al-Tirmidhi, *ḥadīth* No. 829; al-Nassāī, *ḥadīth* No. 2753.

³² See: Muslim, *ḥadīth* No. 1184; Ahmad, *ḥadīth* No. 1475 & 14440; Ibn Abi Shaybah, *ḥadīth* No. 13472.

³³ See: Muslim, *ḥadīth* No. 1218.

³⁴ See: Ibn Abi Shaybah, *Al-Muṣannaf*, *ḥadīth* No. 15051 & 15057; al-Bayhaqi, *Sunan*, vol. 5, p. 43; Ibn Ḥajar, *Fath al-Bārī*, vol. 3, p. 408

³⁵ Al-Azraqī, *Akbbār Makkaḥ*, vol. 1, p. 49; al-Ḥākim, *Al-Mustadrak*, vol. 2, p. 598; Abu Ya‘la, *Al-Musnad*, *ḥadīth* No. 4275 & 7231.

Matta [peace be to him] riding a strong red camel, wearing a woollen top garment, and the rein of his she-camel is made of fibre. He was repeating phrases of response.” He then went through the al-Azraq Valley. He asked which valley was it and he was informed that it was al-Azraq. He said: “I can almost see Moses riding a red camel with a rope for his rein. His fingers are in his ears as he raises his voice declaring his response and passing through this valley.”³⁶

When the Prophet was going through another valley, he asked Abu Bakr which one it was and he was told that it was the Usfan Valley. He said: “Prophets Hūd and Ṣāliḥ went through it riding young red she-camels with fibre reins. They wore ordinary lower garments and woollen top garments. They headed to offer the pilgrimage at the Ancient House.”³⁷

These *ḥadīths* confirm that the pilgrimage is an act of worship that goes back to ancient times. It was performed by successive prophets and messengers of God. As a Muslim heads for pilgrimage, he should remember that he is following this great procession of God’s messengers and prophets. He is taking the same road taken earlier by prophets like Hūd, Ṣāliḥ, Abraham, Moses, Jonah and Muhammad (peace be upon them all). It will be also taken by Jesus, son of Mary (peace be upon him), as the Prophet says: “Mary’s son will be starting at al-Rawha’ passage on his pilgrimage, or umrah, or he may be doing both together.”³⁸

As you go along your way to do the pilgrimage, you should realize that you are following a well established path of divine guidance. It is the same way travelled by God’s messengers. You should pray to God who enabled you to follow their way that He will put you with them in their abode in the life to come. Thus you “shall be among those upon whom God has bestowed His blessings: the prophets, and those who never deviate from the truth, and the martyrs and the righteous ones. How goodly a company are these!” (4: 69)

Education along the road

As the Prophet proceeded along the way, he continued to educate people and give them guidance. He taught them the rituals they have to do during their pilgrimage and explained to them how each should be done. He answered their questions. He heard a man saying the phrases of response and adding that this was on behalf of Shubrimah.

³⁶ See: Al-Bukhari, *ḥadīth* No. 1557, 3355 & 5913; Muslim, *ḥadīth* No. 166.

³⁷ See: Ahmad, *ḥadīth* No. 2067; al-Bayhaqi, *Shu‘ab al-Īmān*, *ḥadīth* No. 3714.

³⁸ See: Muslim, *ḥadīth* No. 1252.

He called him to come over and asked him: “Who is Shubrimah?” The man said that he was a brother or a relative of his. The Prophet asked: “Have you done your own pilgrimage duty?” The man answered in the negative. The Prophet said: “Then make this pilgrimage your own and you can later offer the pilgrimage on behalf of Shubrimah.”³⁹

The Prophet saw a man walking barefoot and driving a camel with a rope around its hump and shoes tied to it. He was obviously very tired. The Prophet said to him: “Ride it.” The man said: “It is for sacrifice!” the Prophet repeated his advice twice and the man continued to say that it was for sacrifice. The Prophet said for the fourth time: “Woe to you, ride it. Woe to you, ride it.” Abu Hurayrah, who reported the *ḥadīth*, said: “I saw him riding his camel parallel to the Prophet and the shoes hanging down its neck.”⁴⁰ The Prophet used to pass by some men who were walking and he would tell them to ride the camels he brought for sacrifice.⁴¹ These instructions abrogated what the Arabs used to do in pre-Islamic days when they considered the camels they were sacrificing as holy and forbidden to ride, just like slit-ear she-camels, or she-camels let loose for free pasture, or idol sacrifices for twin-births in animals, or stallion-camels freed from work.⁴²

One of his companions called Abu Ṭalīq said to him: “Messenger of God, my wife, Umm Ṭalīq sends you her greetings. I have a camel and a she-camel. She asked me to give her the camel to ride on her pilgrimage, but I said that it was dedicated for God’s cause only. She said that if she rode it for pilgrimage then it was for God’s cause. She asked me to give her the she-camel, but I said that I would not put anyone ahead of myself. She asked me to give her some money. I said I had nothing other than what I would need on my journey and what I left with her for the family needs. Had I had more, I would have given her. She then asked me to give you her greetings and to tell you of what passed between us. The Prophet said: “Umm Ṭalīq was right. Had you given her your camel, it would have been for God’s cause, and had you given her of your money, God would have given you more.” Abu Ṭalīq then asked the Prophet: “What would equal offering the pilgrimage in your company?” The Prophet said: “To offer the umrah in Ramadan.”⁴³

When the Prophet passed by Jumdan Mountain, he asked: “Where are those who take the lead?” People said that some people went ahead while others have been delayed.

³⁹ See: Abū Dāwūd, *ḥadīth* No. 1811; Ibn Majah, *ḥadīth* No. 2903; Ibn Hibban, *ḥadīth* No. 3988.

⁴⁰ See: Al-Bukhari, *ḥadīth* No. 1689, 1706 & 2754; Muslim, *ḥadīth* No. 1322 & 1323; Ahmad, *ḥadīth* No. 12040.

⁴¹ See: Ahmad, *ḥadīth* No. 979. See: Ibn Hajar, *Fath al-Bārī*, vol. 3, p. 537.

⁴² Al-Nawawī, *Sharḥ Ṣaḥīḥ Muslim*, vol. 9, pp. 73-74; Ibn Hajar, *Fath al-Bārī*, vol. 3, p. 536-538.

⁴³ A *ḥadīth* of similar import is reported on the authority of Umm Ma‘qil, See: Ahmad *ḥadīth* No. 27107; Abū Dāwūd, *ḥadīth* No. 1989; Ibn Khuzaymah, *ḥadīth* No. 2376. For the *ḥadīth* quoted above, see: al-Ṭabarānī, *Al-Mu‘jam al-Kabīr*, vol. 22, p. 324.

He said: “March on. This is Jumdan. Those with light load have taken the lead.” He repeated this twice. People asked whom he meant. He said: “They are those who remember God often and are fond of glorifying God. Their glorification will reduce their burden and they will be having a light burden on the Day of Judgement.”⁴⁴

Jumdan is a mountain on the route from Madinah to Makkah, but it is closer to Makkah, and reaching it gives the feeling that the destination, which is Makkah, has become closer. The ones who already reached it had gone ahead. The Prophet’s reference to those with light load literally meant those who had only one camel, as they were able to move quicker. However, the Prophet wanted to draw people’s attention to a more important aspect, which is taking the lead in the life to come. This lead will be taken by those who shed their burden of sin by remembering God often. Their action reduces their burden of sin.

One cannot but admire the Prophet’s way of drawing people’s attention to important matters in a very short and concise way. He gives plenty of pointers and cites scenes, linking natural aspects with aspects of religion. Indeed the Prophet made his march along this route full of important meanings and references, educating whoever needed instruction, correcting mistakes, pointing good actions that earn God’s reward and encouraging people to do more of these. All this is given in his elegant and concise style.

The hardship of travel

The Prophet marched on following the long road from Madinah to Makkah, and he encountered all that travellers experienced of hardship. He was unwell for a time, suffering from migraine. When it became so severe, the cupping treatment was administered to him in the middle of his head at a place called Lahy Jamal.⁴⁵ Cupping was also administered to cure the pain in his foot.⁴⁶

The Prophet accompanied all his wives on this trip. On the way a servant of his called Anjashah, who had a melodious voice, was chanting for the camels and they moved faster. The Prophet said to him: “Take care, Anjashah. Keep the camels slower. Take care lest the women find the going hard.”⁴⁷

⁴⁴ See: Muslim, *ḥadīth* No. 2676; Ahmad, *ḥadīth* No. 8290 & 9332; al-Tirmidhi, *ḥadīth* No. 3596.

⁴⁵ See: Al-Bukhari, *ḥadīth* No. 1836 & 5698-5700; Muslim, *ḥadīth* No. 1202 & 1203; Ahmad, *ḥadīth* No. 2355.

⁴⁶ See: Ahmad, *ḥadīth* No. 12682, 14280 & 15097; Abū Dāwūd, *ḥadīth* No. 1837 & 3863; al-Nassāʾī, *ḥadīth* No. 2848 & 2849.

⁴⁷ See: Al-Bukhari, *ḥadīth* No. 6149 & 6161; Muslim, *ḥadīth* No. 2323.

As they marched on fast, the camel of Ṣafīyyah, the Prophet's wife, sat and refused to move, while the travellers marched on. She was in tears. The Prophet was told and he returned to her. He wiped her tears with his hand and told her to calm down, but she kept on crying despite his repeated attempts to calm her. When she kept on further, he told her off, but he ordered his companions to stop, although he had no intention to stop at that time. A tent was erected for the Prophet and he went in. It was Ṣafīyyah's turn to be with the Prophet on that day.

Ṣafīyyah did not know how the Prophet would meet her when she entered. She feared that he might be angry with her. Therefore, she went to 'Ā'ishah and said to her: "You know I would not sell my day with the Prophet for anything in the world. I am willing to gift you my day if you will make God's messenger pleased with me." 'Ā'ishah agreed, put on her clothes and went to his tent. As she lifted the entrance curtain, he said to her: "What is the matter, 'Ā'ishah? It is not your day." She said: "It is God's bounty and He grants it to whomever He will." The Prophet had his day's nap with his wife.

When it was time to resume the travel, the Prophet said to his wife, Zaynab bint Jaḥsh: "Zaynab, lend a camel to your sister, Ṣafīyyah." Zaynab was one of the prettiest of his wives, but on this occasion she was overwhelmed by jealousy. Therefore, she said: "Shall I lend a camel to your Jewess?" She was referring to Ṣafīyyah's former religion before she adopted Islam and married the Prophet. The Prophet was angry with her when she said so. He neither spoke to her again nor stayed with her until they returned to Madinah."⁴⁸

At a place called al-Arj, where the Prophet encamped for rest, the Prophet sat next to his wife 'Ā'ishah and with them was her father, Abu Bakr and his other daughter, Asmā', next to him. Abu Bakr was awaiting his servant to bring his luggage camel which also carried the Prophet's luggage. The servant came, but he had no camel with him. Abu Bakr asked him where the camel was. He said: "I lost him last night." Abu Bakr was angry and he hit the servant, and said: "You had one camel to attend to and you manage to lose him." The Prophet smiled as he looked. He said to those around: "Look at this man in consecration and what he is doing."⁴⁹ The Prophet was full of sympathy towards the servant. He highlighted the importance of the consecration ritual and gave Abu Bakr a clear hint that he should be more tolerant with his servant.

⁴⁸ See: Ahmad, *ḥadīth* No. 26866; Abū Dāwūd, *ḥadīth* No. 4602; Ibn Majah, *ḥadīth* No. 1973.

⁴⁹ See: Ahmad, *ḥadīth* No. 26916; Abū Dāwūd, *ḥadīth* No. 1818; Ibn Majah, *ḥadīth* No. 2933.

The family of Naḍlah, from the Aslam clan of the Anṣār, heard that the Prophet's luggage camel was lost. They immediately brought a large dish of Hays, made of dry yoghurt, dates and fat [which was the type of food usually carried on travel] and placed it before the Prophet. The Prophet said to his companion: "Come, Abu Bakr. God has sent us wholesome food." Abu Bakr, however, was still angry with his servant. The Prophet said to him: "Take it easy, Abu Bakr. The matter is neither up to you nor to me with you. The lad was keen not to lose his camel. Here is something in compensation for what he had." The Prophet and his family as well as Abu Bakr and all those who were with the Prophet ate of the food and had their fill.⁵⁰

Then Ṣafwān ibn al-Mu'aṭṭil, who was in charge of the rear end of the travellers, came forward bringing the camel and its luggage. He sat the camel at the place where the Prophet had encamped. The Prophet said to Abu Bakr: "Look at your luggage and find out if there is anything missing." Abu Bakr checked the luggage and said: "There is only a cup missing and we used it for drinking." The servant said that he had the cup. Abu Bakr said to Ṣafwān: "God has delivered your trust."⁵¹

Sa'd ibn 'Ubādah, the chief of the Khazraj, and his son, Qays, came along bringing a camel loaded with luggage and aimed to the place where the Prophet was encamped. They found him at the entrance of his tent with his luggage camel back with him. Sa'd said: "Messenger of God, we heard that your luggage camel has gone astray. Here is one in its place. The Prophet said: "God has given us back our camel. Take your camel back. May God bless you both." He then said to him: "Abu Thābit, is all the hospitality you have given us ever since we came to Madinah enough for you?" Sa'd said: "The favour belongs to God and His messenger. By God, what you, messenger of God, take from our property is better for us than what you do not take." The Prophet said: "You say the truth, Abu Thābit. Rejoice, for you are successful. Ethics are God's gift. If He wants to gift any of it to someone, He does so. God has gifted you goodly ethics." Sa'd said: "All praise be to God. It is He who has done so."⁵²

When the Prophet and his companions stopped at a place called al-Abwā', al-Sa'b ibn Jaththamah, who was a local person and had not started his pilgrimage yet, brought him some meat of an animal he had killed in hunting. That was the rear portion of a zebra and blood was dripping from it. The Prophet returned the gift. When the Prophet realized that al-Sa'b was displeased, he apologized to him and explained his attitude, saying: "We have not rejected it because we dislike it. We are in consecration, and a

⁵⁰ Al-Wāqidi, *Kitāb al-Magāhiz*, vol. 3, pp. 1094-1095

⁵¹ Ibid, vol. 3, p. 1093.

⁵² Ibid, vol. 3, p. 1095; Ibn 'Asākir, *Tarīkh Dimashq*, vol. 20, p. 258.

person in consecration cannot eat of what is hunted. Had we not been in consecration, we would have accepted your gift.”⁵³

It is a scene of true care. Here we see the Prophet realizing how the man felt. He immediately sought to explain why he returned the gift. He did not want him to entertain any thought of ill-usage. He then assured him that he would have accepted the gift had he not been in consecration. His attitude here confirms the description the Qur'an gives of him: “Indeed there has come to you a messenger from among yourselves: one who grieves much that you should suffer; one who is full of concern for you; and who is tender and full of compassion towards the believers.” (9: 128)

When the Prophet was close to Makkah, he encamped at a place called Saref. He told his companions who had not brought their sacrificial animals with them to do the umrah first. He said: “Whoever does not have his sacrifice with him and wishes to make it an umrah may do so. This is not for those who have their sacrifice with them.” He did not press them to do it. Some of his companions did as he advised while others did not. He then went to his wife, ‘Ā’ishah, and found her weeping. In reply to his question about the reason she said: “I wish I had not come for pilgrimage this year.” Again he asked her what the matter was. She said: “I have heard what you said to your companions and I am prevented from doing the umrah.” The Prophet said: “Perhaps you are in the period?” She said that she was. The Prophet consoled her and spoke to her gently, saying: “This is something that God has created women with, and you are just a woman to whom this applies as it applies to all women. You will not be at a disadvantage. You do all that a pilgrim does, but do not perform your *ṭawāf* at the House until you are clean from menstruation. Join the pilgrims, so that God may grant it to you.”⁵⁴ He meant granting her the umrah.

This is just one example that shows how the Prophet was the best of men in his treatment of his family. He was so kind and caring, checking what troubles them and looking to relieve their concerns. Our mother, ‘Ā’ishah, was blessed in all her affairs. What happened to her in this instance brought about a clear legislation for Muslim women who have the same experience during their pilgrimage.

We conclude this chapter by restating that the Prophet’s march provided guidance and legislation, as well as detailed education on matters of pilgrimage. In all his affairs, the Prophet always pointed out what was good for people.

⁵³ See: Al-Bukhari, *ḥadīth* No. 1825 & 2596; Muslim, *ḥadīth* No. 1193 & 1194.

⁵⁴ See: Al-Bukhari, *ḥadīth* No. 305, 1560, 1786 & 1788; Muslim, *ḥadīth* No. 1211.

At Makkah

The Prophet and his companions covered the distance between Madinah and Makkah in eight days of hard travel. Therefore, when he approached his destination, the Prophet encamped first outside Makkah. He wanted to have a night rest and enter Makkah fresh in the morning so that his companions would be able to follow his action. His encampment was at Dhu Tuwa, which is known today as Jarwal, or Abar al-Zahir.

At dawn, the Prophet offered the Fajr prayer near a large knoll close to the well. He then suggested to his companions to do the pilgrimage in the *tamattu'* method which means that they start by doing the umrah on arrival in Makkah. They then release themselves from consecration and wait until the pilgrimage is due when they re-enter into the state of consecration. He said to them: "Whoever of you would like to make it an umrah should do so." He then had a bath in preparation for entering Makkah. He thus did all that was necessary to rest after his travel and prepared himself to go into Makkah when he was fresh and energetic.

The Prophet then proceeded, facing the high mountain that stood between him and the Ka'bah, known as Mount Adhākhir, so that he would enter Makkah through the Kadā' pathway which today descends to al-Hajoon Bridge.⁵⁵ He then moved to the right, descending the valley and aiming to the Grand Mosque. During this march the Prophet was always repeating the phrases of *talbiyah* (response). He did not stop until he was in the residential area, between the houses of Makkah. A few boys of his relatives, the 'Abd al-Muṭṭalib clan, received him. He took one in front of him and another behind him.⁵⁶

The Prophet entered Makkah on Sunday, 4 Dhul-Hijjah, in mid-morning, so that people would see what he did and do likewise. He dismounted and sat his she-camel near the door of the mosque. He performed his ablution as he did when he wanted to pray. He entered the mosque through the door he used to come through when he lived in Makkah. That is the Bani Shaybah door.⁵⁷

Near the Ka'bah

⁵⁵ See: Al-Bukhari, *ḥadīth* No. 492 & 1567; Muslim, *ḥadīth* No. 1257-1259; Abū Dāwūd, *ḥadīth* No. 1865.

⁵⁶ See: Al-Bukhari, *ḥadīth* No. 1798.

⁵⁷ See: Al-Bukhari, *ḥadīth* No. 1259 & 1614; Ibn Khuzaymah, *ḥadīth* No. 2696, 2700 & 2713; al-Bayhaqi, *Sunan*, vol. 5, p. 72 & 74.

The Prophet entered the Holy Mosque, and found it in the shape and form consistent with the faith of Abraham, its builder. There were no longer any idols around the Ka‘bah; no naked people were doing the *ṭawāf*, and no unbelievers were doing the pilgrimage. Here he was at the Holy Mosque, but what were his thoughts then? The whole space around the Ka‘bah was clear before his eyes. Here he advocated his faith, delivered his message but encountered opposition, ridicule and rudeness. Little over ten years earlier he entered this place and the unbelievers threw the filthy remains of a slaughtered camel over his back as he was in his devotion.⁵⁸ It was here that he once came in and a group of the Quraysh came up to him and tried to strangle him with his upper garment. His friend, Abu Bakr, came over and rescued him. Abu Bakr reproached them saying: “Will you kill a man because he says ‘My Lord is God’?”⁵⁹

Did the Prophet recall those situations that he encountered in Makkah at the moment of his pilgrimage when he entered the Holy Mosque? It was a moment when everyone in the Mosque and everyone accompanying the Prophet were believers in him, following his faith. It was a moment when it was clear that God had fulfilled His promise to His messenger, making his faith triumphant over all religions.

We cannot know for certain what thoughts or feelings were present in his mind, but we perceive from his overall condition that some memories presented themselves to him. He was clearly touched as he approached the Ka‘bah. As he reached the Black Stone, he put his hands on it and glorified God. His eyes were tearful. Then he kissed the Black Stone, prostrated himself and honoured it.⁶⁰ That was a situation that called tears to flow.⁶¹

The Prophet then performed the *ṭawāf*, going around the Ka‘bah seven times, jogging in the first three and walking in the other four. His upper garment, which was a green sheet of the Hadramout style, was wrapped over his body, but his right shoulder and right arm were bare. He jogged in the first three rounds and walked the remaining four. When he walked between al-Rukn al-Yamani and the Black Stone, he said the Qur’anic verse: “Our Lord, grant us what is good in this world and what is good in the life to come and protect us from the torment of the fire.”⁶² (2: 201)

⁵⁸ See: Al-Bukhari, *ḥadīth* No. 240 & 2934; Muslim, *ḥadīth* No. 1794.

⁵⁹ See: Al-Bukhari, *ḥadīth* No. 3678.

⁶⁰ See: Al-Bukhari, *ḥadīth* No. 1597; Muslim, *ḥadīth* No. 1270; al-Ṭayālisi, *al-Musnad*, *ḥadīth* No. 28; al-Shāfi‘ī, *Al-Musnad*, *ḥadīth* No. 591.

⁶¹ See: Ibn Majah, *ḥadīth* No. 2945; Ibn Khuzaymah, *ḥadīth* No. 2712 & 2713; al-Ḥākim, *Al-Mustadrak*, vol. 1, pp. 454-455; al-Bayhaqi, *Shu‘ab al-Īmān*, *ḥadīth* No. 3765 & *Sunan*, vol. 5, p. 74.

⁶² See: Al-Bukhari, *ḥadīth* No. 1644; Muslim, *ḥadīth* No. 1218 & 1261; Abū Dāwūd, *ḥadīth* No. 1883 & 1892.

During his *ṭawāf* the Prophet saw a man leading with their hands tied together with a strap or a piece of rope. The Prophet cut the strap or the rope with his own hand and said to the man: “Lead him by his hand.” The man said: “Messenger of God, this is a pledge we made that we would be tied together until we have reached the Ka‘bah.” This was a practice initiated in pre-Islamic days, with people tying themselves together during the pilgrimage. The Prophet said to the two men: “Release yourselves and carry on with your pilgrimage. This is not a valid pledge. A pledge is made to perform what pleases God. This is of Satan’s doing.”⁶³ As he went on with his *ṭawāf*, the Prophet continued to purge the pilgrimage rituals of all that was introduced in them of foul practices invented by people in the days of ignorance. He returned these rituals to their pure form which is characteristic of the faith of Islam.

When he finished his *ṭawāf*, the Prophet walked towards Maqām Ibrāhīm, reciting aloud so that people would hear: “Make the place where Abraham stood as a place of prayer.” (2: 125) The Maqām was between him and the Ka‘bah, but the Maqām was then adjacent to the eastern wall of the Ka‘bah.⁶⁴ He offered a prayer of two *rak‘ahs* at Maqām Ibrāhīm reading in the first *rak‘ah* the Surah 1, The Opening, and Surah 109, The Unbelievers, and in the second Surahs 1 and 112, Purity of Faith.⁶⁵ After that, he went to Zamzam and drank some water, and poured water over his head. He then went back to the Black Stone and kissed it, wiped it with his hands and wiped his face.⁶⁶

Between Safa and Marwah

The Prophet then left the Holy Mosque through the gate of al-Safa. As he approached the al-Safa hill he recited the Qur’anic verse: “Safa and Marwah are among the symbols set up by God. Whoever visits the Sacred House for Pilgrimage or Umrah, would do no wrong to walk to and fro between them. He who does good of his own accord shall find that God is most thankful, all-knowing.” (2: 158) He said: “I will start at the one God mentions first.” He started at al-Safa, went up the hill until he could see the Ka‘bah. He faced it, raised his two hands and said aloud: “*La ilāha illa Allah. Allah akbar, wa subhān Allah, wa al-ḥamdu lillāh, La ilāha illa Allah waḥdah la sharīka lah. Lahul-mulk, wa lahul-ḥamd. Yuḥyi wa yumīt, wa huwa ‘ala killi shay’in qadīr. La ilāha illa Allah waḥdah, anjaza wa‘dah, wa naṣara ‘abdah, wa hazam al-aḥzāba waḥdah.*” This means: “There is no deity other than God. God is supreme. Limitless is God in His glory, and all praise is due to God. There is no deity

⁶³ See: Al-Bukhari, *ḥadīth* No. 1620, 1621 & 6703; Ahmad, *ḥadīth* No. 6714; al-Nassāī, *ḥadīth* No. 2921 & 3810.

⁶⁴ See: Abd al-Razzaq, *Al-Musannaf*, vol. 5, pp. 47-49; Ibn Sa‘d, *Al-Ṭabaqāt*, vol. 2, p. 136 & vol. 3, p. 283; Al-Azraqi, *Akḥbār Makkah*, vol. 2, p. 30.

⁶⁵ See: Al-Bukhari, *ḥadīth* No. 1691; Muslim, *ḥadīth* No. 1218 & 1227; Ahmad, *ḥadīth* No. 6247.

⁶⁶ See: Muslim, *ḥadīth* No. 1218 & 1268; Ahmad, *ḥadīth* No. 15243; Ibn Khuzaymah, *ḥadīth* No. 2713.

other than God who has no partners. To Him belong all dominion and all praise. He gives life and deals death. He is able to accomplish all things. There is no deity other than God the only God. He has fulfilled His promise, given His servant victory and defeated the confederate armies alone.”⁶⁷ He said this three times and he said a supplication and then walked down towards al-Marwah. When he was at the bottom of the valley, he jogged and said: “The al-Abṭah should only be covered fast. Move fast, for God has made this obligatory to you.” The Prophet moved fast as he did the *sa‘y*, which is the walk between al-Safa and al-Marwah. As he was strong, his lower garment was fluctuating between his legs. Yet he was 63 years of age. When he crossed the middle of the valley, he walked until he reached al-Marwah and he went up until he could see the Ka‘bah. He faced it, glorified God and declared His oneness. He lifted his arms and said a supplication. He did at al-Marwah the same as he did earlier at al-Safa.⁶⁸

By this time, the people of Makkah became aware of the Prophet’s presence. They told one another: God’s messenger is in the Mosque; God’s messenger is at al-Safa; God’s messenger is at al-Marwah. People came out, for their hearts and eyes were eager to see the Prophet. Even women and maids came out to look at God’s messenger. People crowded around him looking at his shining face. The Prophet was the most tolerant and kind of people. No one is hit or told off in his presence. When many people were around him, he ordered that his she-camel be brought and he mounted it so that he would be seen by all the people around. They could ask him whatever they needed to ask. He did so as a manifestation of his compassion. He did not want people to be put to any hardship. Therefore, he completed his *sa‘y* riding his camel.⁶⁹

When he stood at al-Marwah after having completed his *sa‘y*, the Prophet ordered his companions who had not brought their sacrificial animals with them to release themselves from *iḥrām* (consecration), and count the rituals they had done as an umrah. He said: “Whoever of you has brought his sacrifice shall continue in *iḥrām* until he has finished his pilgrimage. Whoever has not brought his sacrifice should do the *ṭawf* and the *sa‘y* between al-Safa and al-Marwah, then cut a little of his hair and release himself from *iḥrām*. You stay normally until the day of Tarwiyah (i.e. 8 Dhul-Hijjah) when you start your pilgrimage. Make the ritual you started with an umrah, and offer a sacrifice. Any of you who cannot afford a sacrifice should fast three days during the pilgrimage and seven when you go back home.”⁷⁰

⁶⁷ See: Muslim, *ḥadīth* No. 1218 & 1780; Ahmad, *ḥadīth* No. 10948, Abū Dāwūd, *ḥadīth* No. 1905.

⁶⁸ See: Ahmad, *ḥadīth* No. 27280, 27367 & 27368; Ibn Majah, *ḥadīth* No. 2987; al-Nassā’ī, 2961 & 2980.

⁶⁹ See: Muslim, *ḥadīth* No. 1264; Abū Dāwūd, *ḥadīth* No. 1885.

⁷⁰ See: Al-Bukhari, *ḥadīth* No. 1568 & 1691; Muslim, *ḥadīth* No. 1216 & 1227; Ahmad, *ḥadīth* No. 6247.

The Prophet ordered his wives to release themselves from *iḥrām* and they did with the exception of ‘Ā’ishah, because she was in the period. Ḥaḥṣah asked him: “What stops you from releasing yourself from consecration?” He answered: “I had applied honey to my head and marked my sacrifice, and as such I cannot release myself from *iḥrām* until I have slaughtered my sacrifice.”⁷¹

The Prophet’s companions felt very uneasy about releasing themselves. They thought it hard. Jābir described their condition: “We thought it an enormity and felt very uneasy about it.”⁷²

They experienced this because they left Madinah declaring their intention to do the pilgrimage. Their voices were loud as they stated that they aimed to offer the pilgrimage. How could they undo this and make it an umrah? Hence, they asked: “How can we make it an umrah when we have stated that we want to do the pilgrimage?”

Another reason that made the matter appear to them very grave was that it meant doing the umrah during the pilgrimage months. In pre-Islamic days, the Arabs considered doing the umrah in the pilgrimage months to be a grave sin.⁷³

Moreover, it appeared to them grave that they should be able to enjoy all that was available to a person who was not in consecration when the Day of Arafat, which is the optimum of pilgrimage, was only four days away. Hence, they asked the Prophet: “Which form of release?” He said: “The full release.” They discussed the matter among themselves and said: “We left home as pilgrims, aiming to do nothing other than the pilgrimage. Now that we are only four days away from Arafat, we are told that we can consort with our wives. Shall we go to Arafat with our genitals dripping with semen?”⁷⁴

That they were uneasy about it was also caused by the fact that they saw the Prophet remaining in *iḥrām*. The Prophet was so dear to them and they were always eager to follow his example in everything he did or omitted. Therefore, they were slow to comply, hoping that they would emulate him in remaining in consecration.

The Prophet felt their reluctance and was angry. He went to ‘Ā’ishah and she realized that he was angry. She thought that someone might have offended and angered him. She said: “Whoever has caused your anger, messenger of God? May God throw him

⁷¹ See: Al-Bukhari, *ḥadīth* No. 1566 & 4398; Muslim, *ḥadīth* No. 1229.

⁷² See: Al-Bukhari, *ḥadīth* No. 1568; Muslim, *ḥadīth* No. 1216.

⁷³ See: Al-Bukhari, *ḥadīth* No. 1564; Muslim, *ḥadīth* No. 1240; Ahmad, *ḥadīth* No. 2274.

⁷⁴ See: Al-Bukhari, *ḥadīth* No. 3832 & 7367; Muslim, *ḥadīth* No. 1213, 1216 & 1240.

in hell.” He said: “Have you not seen that I have given an order and people are reluctant to do as I told them?”

The Prophet was informed of what people were saying. It was not known whether he knew it through revelation or some people might have spoken to him. He addressed the people, starting with praising and glorifying God. He then said: “People, are you to educate me about God? You do know that I am the most God-fearing of you and the one who is always true and kind to you. Do as I tell you. If it were not for the fact that I brought my sacrifice with me, I would have released myself from consecration as you do. Were I to start again, I would not have brought my sacrifice with me. Release yourselves from consecration.”⁷⁵

They were satisfied and happy with what the Prophet told them. They cut their hair and released themselves from consecration, put on their normal clothes and applied perfume. They were also able to consort with their wives. They thus listened to the Prophet and obeyed him as they always did. May God be pleased with them all.

Surāqah ibn Mālik ibn Ju‘shum spoke to the Prophet as he was at the bottom of al-Marwah and asked him: “Messenger of God, is this *tamattu‘* we have done applicable to this year only or for all time?” The Prophet crossed his fingers together and said: “No. It is for all time. [He repeated this three times] The umrah is intertwined with the pilgrimage until the Day of Judgement.”⁷⁶

Surāqah then said: “Messenger of God, explain to us our faith as if we are created at this moment. What about our present deeds: are they related to what is written and in fulfilment of God’s will? Or are they related to the future?” The Prophet answered: “They relate to what is written and in fulfilment of God’s will.” He asked: “Then why do anything?” The Prophet said: “Do, for everyone is directed to what he is created for.”⁷⁷

We should remember that this Bedouin from the Mudlij tribe who questioned the Prophet at this point in this way, tried to chase the Prophet ten years earlier, having his spear ready to hit him. This was when the Prophet immigrated to Madinah. Surāqah wanted to take him dead or alive in order to get the prize the Quraysh put on his head.⁷⁸ On this occasion, he was simply a Muslim asking the Prophet about his faith,

⁷⁵ See: Al-Bukhari, *ḥadīth* No. 1568, 1651 & 7367; Muslim, *ḥadīth* No. 1211, 1213, 1216 & 1218; Ahmad, *ḥadīth* No. 15244 & 18523.

⁷⁶ See: Al-Bukhari, *ḥadīth* No. 2506; Muslim, *ḥadīth* No. 1218; Ahmad, *ḥadīth* No. 14440.

⁷⁷ See: Muslim, *ḥadīth* No. 2648; Ahmad, *ḥadīth* No. 14116 & 14258; Ibn Majah, *ḥadīth* No. 91.

⁷⁸ See: Al-Bukhari, *ḥadīth* No. 3906. When the Prophet immigrated to Madinah, the Quraysh put a prize of 100 camels on his head. Surāqah was at one point close to him, but he could not harm him.

deeds and future life. God certainly tells the truth as He says: “You [i.e. the Arabs] were on the brink of an abyss of fire but He saved you from it.” (3: 103)

At al-Abtah

Having finished his initial duties of pilgrimage, the Prophet marched with his companions up to al-Abtah, to the east of Makkah. Al-Abtah was an open place, where there were wells to provide water to the pilgrims. It was a much better place where the great numbers of people accompanying the Prophet could encamp more comfortably. Today the districts of al-Maabdah and al-Jummaizah, up to al-Hajoon occupy the al-Abtah area. The Prophet encamped at the place known today as al-Jafariyyah, which is the closest part of al-Abtah to al-Hajoon.

Asmā' bint Abu Bakr described their situation at their encampment place. Pointing to the place, she said: "We encamped with the Prophet here, having light luggage, few camels and scarce provisions."⁷⁹

The Prophet stayed with his companions at al-Abtah on Sunday, Monday, Tuesday and Wednesday. He was very caring, keen to keep people comfortable. Hence, he did not go to the Ka'bah on those days, because all of his companions would have gone with him and that would have been hard for them. He offered all prayers at his place of encampment, which confirms that the reward for prayer is multiplied anywhere in the Haram area, not merely at the mosque of the Ka'bah.

The Prophet was close to the people and they were close to him. Everyone held him in awe, but everyone was able to come close to him. God endowed him with splendidly refined manners and he was very easy with his companions. Abu Juḥayfah, who was only a ten year old boy at the time, reported on a particular situation with the Prophet. He said: "The Prophet came out of his tent at midday, wearing two red garments and having lifted his lower garment a little. I could see the brightness of his legs. He led the prayer in two *rak'ahs* only. When he finished his prayers, people went up to him, holding his hands and wiping their faces with his hands. I took his hand and put it on my face. It was very cold and its smell was better than musk.

At al-Abtah, the Prophet stayed in a red tent. When he performed his ablution, Bilāl came out holding the remainder of his ablution water and sprinkled it over people. Whoever had some falling on him would wipe his face and body with it, and whoever

⁷⁹ See: Al-Bukhari, *ḥadīth* No. 1796; Muslim, *ḥadīth* No. 1237.

did not, took a bit of wetness from a friend. They did so because they wanted to have the blessings granted to the Prophet. Bilāl would then come out holding a short spear and he would stick it in the ground to be a prayer cover for the Prophet, then the Prophet would come out and lead the congregational prayer.⁸⁰

People who came from different areas and could not catch up with the Prophet on the way joined him at al-Abtah. One of these was his cousin and son-in-law ‘Ali ibn Abu Ṭālib who had been sent to Yemen to bring certain taxes. He came back intending to do the pilgrimage in the same way as the Prophet. When he entered Fāṭimah’s tent, his wife, he saw that she had released herself from *iḥrām*, and put on a coloured dress and used *kohl*, which was an eyeliner. He wondered at her condition and questioned her about it. She told him that her father, the Prophet, had told her to do so. ‘Ali went to the Prophet complaining about his wife’s action, just like a young husband complains to his father-in-law. He complained: “Fāṭimah has released herself, applied makeup and put on a coloured dress, claiming that you ordered her to do so.” The Prophet said: “She certainly said the truth [and repeated this three times]. I have ordered her to do so.” He then asked ‘Ali: “How did you start your *iḥrām*?” ‘Ali answered: “I said: My Lord, I will do what Your messenger is doing.” As he brought his sacrifice with him, the Prophet told him not to release himself.⁸¹

Another person who joined the Prophet at al-Abtah was Abu Mūsa al-Ash‘ari. The Prophet asked him what intention he had at the start of his pilgrimage. He said that he made the same intention as God’s messenger. The Prophet asked him whether he had brought his sacrifice with him, but Abu Mūsa did not. So, the Prophet told him: “Go and do your *ṭawāf* and *sa‘y* between al-Safa and al-Marwah, and release yourself from *iḥrām*.⁸²

The Prophet was fully occupied with attending to people’s affairs and answering their questions about their worship and any other concerns. However, he did not omit to enquire about special cases and took care of these. He went to see Sa‘d ibn Abi Waqqāṣ, who was ill. When he entered his tent, the Prophet found him in a critical condition. Sa‘d wept as he saw the Prophet. The Prophet asked him why he was crying. He said: “I fear that I might die in the land I emigrated from, as happened to Sa‘d ibn Khawlah.” The Prophet said: “You will not, God willing.” Sa‘d then said: “Messenger of God, you see how ill I am. I have plenty of money, and I have no heirs other than one daughter. Shall I give all my money for charity?” the Prophet said:

⁸⁰ See: Al-Bukhari, *ḥadīth* No. 376, 3553, 3566 & 5786; Muslim, *ḥadīth* No. 503.

⁸¹ See: Al-Bukhari, *ḥadīth* No. 1558, 4352-4354; Muslim, *ḥadīth* No. 1216, 1218, 1221 & 1250; Ahmad, *ḥadīth* No. 14409 & 14440.

⁸² See: Al-Bukhari, *ḥadīth* No. 1559; Muslim, *ḥadīth* No. 1221; Ahmad, *ḥadīth* No. 19505.

“No.” Sa‘d said: “How about half of it?” The Prophet said: “No.” Sa‘d then said: “How about one-third, then?” The Prophet answered: “One-third, then, although one-third is much. To leave your heirs well off is better than to leave them poor, requesting aid from others. Whatever you spend, seeking to please God, will earn you a reward, even when you lift a bite to put in your wife’s mouth.” Sa‘d asked: “Messenger of God, will I be left after my friends?” The Prophet said: “May God raise your status. If you live and do some good deed, you will rise a step and be in a higher status. You may yet live to benefit some people and to cause harm to others.” Sa‘d said: “Messenger of God, pray to God to cure me. The Prophet placed his hand on Sa‘d’s forehead and wiped his face, chest and abdomen. He then said: “My Lord, cure Sa‘d, [He repeated it three times] and make his immigration complete.” Sa‘d later said: “I continued to feel the coolness of his hand (peace be upon him).”

The Prophet then said: “My Lord, accept my companions’ immigration and do not let them turn back on their heels. Poor was Sa‘d ibn Khawlah.” The Prophet was sorry for him that he died in Makkah. Then the Prophet said three times: “My Lord, bestow Your grace on Sa‘d ibn Khawlah.”⁸³

How caring of, and compassionate to, his companions the Prophet was! He felt their agony and sought to relieve it, prayed for their recovery when they were ill and prayed to God to have mercy on their dead. He imparted tranquillity and comfort to them.

The Prophet’s words came true. He said to Sa‘d “You may yet live”, and Sa‘d lived for half a century after this conversation with the Prophet, while the Prophet passed away three months after it. Sa‘d said to the Prophet that his only heir was his daughter, but he subsequently had 34 children born to him.⁸⁴ “All this is laid down by the will of the Almighty, the All-Knowing.” (6: 96)

The Prophet continued at al-Abtah, close to the people, instructing them and attending to their concerns and problems. On 7 Dhul-Hijjah, the Prophet addressed his companions after Zuh (midday) prayers. He explained to them the rituals of pilgrimage and all they needed to know on how to perform them.⁸⁵

At midmorning the following day, which is known as the Day of Tarwiyah, the Prophet marched to Mina. Those of his companions who took his advice and started with the umrah resumed the state of *ihrām*, i.e. consecration, starting at their place in Makkah, declaring their intention to do the pilgrimage. At Mina, the Prophet and his

⁸³ See: Al-Bukhari, *ḥadīth* No. 1296, 2742, 3936 & 5659; Muslim, *ḥadīth* No. 1628; al-Nassāʾī, *ḥadīth* No. 2630.

⁸⁴ Ibn Ḥajar, *Fath al-Bārī*, vol. 6, p. 36. Ibn al-Jawzi mentions the names of 35 children of Sa‘d.

⁸⁵ See: al-Fākihi, *Akḥbār Makkah*, 1901; Ibn Khuzaymah, *Ṣaḥīḥ*, *ḥadīth* No. 2793; al-Ḥākim, *Al-Mustadrak*, vol. 1, p. 461; al-Bayhaqī, *Sunan*, vol. 5, p. 111.

companions stayed until the morning of the following day. They offered their next five obligatory prayers there, starting with Zuhr, then Asr, Maghrib, Isha and Fajr. They shortened each 4-*rak'ah* prayer to two *rak'ahs* only, as they were on travel. Each of the prayers was offered at its normal time.⁸⁶

It appears that this march to Mina was in preparation for the mass travel the following day to Arafat where the Prophet would lead his community into completing their pilgrimage, putting his community back on the track marked by their first ancestor, Prophet Abraham (peace be upon him). Prophet Muhammad (peace be upon him) said to his companions: “Learn from me your rituals”.⁸⁷ At every place and in every situation, Prophet Muhammad gave a lesson. May God grant him peace and blessing, as he was mankind’s best teacher of goodness.

⁸⁶ See: Muslim, *ḥadīth* No. 1218.

⁸⁷ See: Muslim, *ḥadīth* No. 1297; al-Bayhaqi, *Sunan*, vol. 5, p. 125.

At Arafat

The following day, Friday 9 Dhul-Hijjah, 10 AH, corresponding to 7 March 632 CE, was the best ever in human history. On that day the Prophet marched from Mina to Arafat. All those who came for pilgrimage accompanied him. Yet his people, the Quraysh, thought that he would stop short of Arafat, staying at Muzdalifah, as they used to do in pre-Islamic days. They separated themselves from other pilgrims, and had their own place of attendance. They gave themselves a special status on grounds of being the neighbours of the Ka'bah. As such, they thought they did not need to be with the other pilgrims at Arafat. The Prophet, however, was sent with a divine message that applied to all mankind. It did not address a particular group of people, even though they might happen to be his own people. Therefore, he went ahead to be with the people,⁸⁸ implementing God's instructions: "Surge onward from the place where all other pilgrims surge."⁸⁹ (2: 199)

The Prophet marched to Arafat through the Dabb route.⁹⁰ His companions raised their voices with glorifications of God. Some were saying the phrases of *talbiyah* (response), others asserting God's oneness, and others still simply glorifying God. None objected to what someone else said.⁹¹ When he arrived at Namirah, which is just before Arafat, a little tent made of hair was erected for him. He sat there until the sun started to move down. He then rode his she-camel at about 12.30 p.m. and marched to the centre of the 'Uranah Valley, a spacious area where people could gather around him. He then stood up firmly and placed one hand on the front of the saddle of his camel and the other on its rear, so as to be better seen. He called out to people: "Listen to me. You may not see me after this year." Everyone listened eagerly to him. All eyes and hearts were focused on him. He made a great speech which summed up the main principles of the faith of Islam, highlighting its fundamentals and prohibitions. He started by praising and glorifying God, and went on to say:

"Your blood, property and honour are forbidden for you [to take by illegitimate means] just as the [violation of the] sanctity of this day, in this month, in this city."⁹²

⁸⁸ See: Al-Bukhari, *ḥadīth* No. 1665 & 4520; Muslim, *ḥadīth* No. 1218 & 1219.

⁸⁹ See: Al-Bukhari, *ḥadīth* No. 45 & 7268; Muslim, *ḥadīth* No. 1218 & 1219.

⁹⁰ This is a short cut from Muzdalifah to Arafat, going parallel to Mount Ma'zam Arafat to the south. To the left we see the construction of the Zubaidah Well which is next to the mountain. Routes 3 & 4 towards Arafat go through this route.

⁹¹ See: Al-Bukhari, *ḥadīth* No. 970; Muslim, *ḥadīth* No. 1284.

⁹² His statement refers to the fact that the day and the month and the city were all sacred and their sanctity cannot be violated.

All practices of the days of *jāhiliyyah*⁹³ are hereby abolished. They are under my two feet. All killings that took place in the days of *jāhiliyyah* are waived [i.e. no revenge killing can be sanctioned]. The first killing I waive is that of [my cousin] Rabī‘ah ibn al-Ḥārith ibn ‘Abd al-Muṭṭalib. All usury transactions of the days of *jāhiliyyah* are cancelled. The first such transaction I cancel is that of my people, the usury of al-‘Abbās ibn ‘Abd al-Muṭṭalib. It is abolished in full. You may only ask your principal amount, having no injustice done to you or to others. God has decreed that no usury is permitted.

“People, fear God in your treatment of women. You take them as a trust assigned by God, and they are made lawful to you by God’s word. Take good care of women, for they are stationed with you and cannot determine their affairs. You have no say over them other than what has been mentioned. The only exception is that if they commit gross indecency. Your women owe you a duty and you owe a duty to them. Your right is that they should not accommodate in your homes anyone you dislike, and that they do not admit into your homes anyone you do not want to be admitted. Their right is that you must be kind to them in providing them with clothes and food. If you have reason to fear rebellion, admonish them [first]; then leave them alone in bed; then beat them without pain.⁹⁴ If they pay you heed, do not seek any pretext to harm them. I have left with you what will keep you from error if you hold on to it: God’s book.

“I shall be ahead of you at the water pond on the Day of Judgement, and I hope for pride of numbers of my people against other communities. Therefore, do not put me to shame. I shall be saving some people, but others will be taken away from me. I will protest that they are my companions, but I will be told: ‘You do not know how they deviated after you were gone.’ People, take heed of what I am saying, because I have delivered my message.”⁹⁵

The Prophet then asked this grand assembly to make a great testimony of his delivering his message. He asked them to give the answer of the question they will be asked on the Day of Judgement and referred to in the Qur'an: “We shall most certainly question those to whom a message was sent, and We shall most certainly question the messengers themselves.” (7: 6) He said to them: “You shall be asked about me; so what will you say?”

⁹³ *Jāhiliyyah* refers to pre-Islamic days, but it is not merely concerned with a time period, but with beliefs and practices. The word carries shades of ‘ignorance’ as paganism clearly indicates ignorance.

⁹⁴ These are three stages of corrective measures. Only when a stage has clearly failed the next can be resorted to.

⁹⁵ See: Al-Bukhari, *ḥadīth* No. 4403; Muslim, *ḥadīth* No. 1218; Ahmad, 18966, 20695, 22260 & 23497; Abū Dāwūd, *ḥadīth* No. 1905.

What a serious question and what a great occasion. The Prophet spent 23 years focused on the one task of delivering his message. He remained steadfast in his task, patient in adversity, making every effort and bearing every hardship put in his way. He was driven out of his hometown, the one he loved most. An army was raised against him and he had to fight the Battle of Badr, and he was injured in the Battle of Uhud and besieged with his followers in what is known as the Encounter of the Moat. At times he had to tie up two stones on his abdomen to relieve the pangs of hunger. He was prevented from visiting the Ka'bah. Some of his nearest relatives were killed in his presence. He took all that as part of his task of delivering God's message and advocating His religion. Yet now he is asking the people to testify that he has fulfilled his task. All those people in this great assembly gave the answer that they knew to be right and the testimony they knew to be correct and accurate. They all said in one voice: we testify that you have delivered your Lord's message, gave your people good counsel and fulfilled your task. The Prophet then pointed his fingers to the sky and then to the people and said: "My Lord, bear witness." He repeated it several times.

Today, fourteen hundred years later, we testify as the Prophet's companions did that he delivered God's message, fulfilled his trust, gave his nation good counsel and put us on the straight path. Anyone who deviates away from that route leads himself to ruin. Therefore we pray to God to shower His blessings on Prophet Muhammad.

One of the wonderful points in that scene was that as the Prophet wanted all people to hear him, a person with a loud voice was standing at a distance to repeat the Prophet's words. The Prophet would tell him something and he would repeat it as loudly as he could, so as to make the ones who could not hear the Prophet directly learn what he said. That person was Rabi'ah ibn Umayyah ibn Khalaf, whose father fought against the Prophet in the Battle of Badr and was killed by Muslim swords. Now the son was repeating the Prophet's words to make people understand. It was the light of prophethood and the divine message that quenched all the old desire for revenge. In pre-Islamic days, grudges were passed on from one generation to the next, keeping the desire for revenge burning. Now these very people were revived by the guidance the Prophet gave them and they experienced a new birth. This Qur'anic description equally applied to them: "You can see the earth dry and barren; and [suddenly,] when We send down water upon it, it stirs and swells and puts forth every kind of radiant bloom." (22: 5) The transformation they underwent through the divine message meant that the Prophet was dearer to them than their parents and indeed dearer than their own beating hearts: "Such is God's guidance; He bestows it on whomever He wills." (6: 88)

When the Prophet finished his speech, Bilāl called the *adhan*, then he called the *iqāmah*. The first is to announce that the midday prayer, *Ẓuhr*, was due and the second to announce the start of the prayer. The Prophet and his companions offered the *Ẓuhr* prayer. Bilāl then called a second *iqāmah*, and they all prayed ‘Aṣr. Both prayers were offered in the shortened form, i.e. 2-*rak‘ah* each.⁹⁶ It appears that the Prophet started the day early, made his speech short and combined the two obligatory prayers in order to devote the rest of his time to the praise and glorification of God and to supplication.

At Mount Mercy

The Prophet then mounted his she-camel and went deep into the valley of Arafat, towards Mount Ilāl, which is now known as Mount al-Rahmah, or Mercy. He remained on his camel and stopped by the bottom of the mountain with the belly of the camel towards the mountain rocks nearby. He was facing the *qiblah*, i.e. the direction of prayer towards the Ka‘bah in Makkah. He raised his hands in supplication and repeated the phrases of *talbiyah*.

As the Prophet stood there, he continued to look after the people. He was keen to teach his companions everything that related to their great act of worship. A group of people from Najd asked him about the pilgrimage. He said: “The pilgrimage is attendance at Arafat.”⁹⁷

The Prophet made clear that no location at Arafat has any special distinction. He said to the people: “I have stopped here. All Arafat is a place to stop at.”⁹⁸ He asked one of his Anṣārī companions, Ibn Mirba‘, to go around Arafat and tell the people: “Be sure to attend to your worship. You have inherited this from your first father, Abraham.”⁹⁹

The Prophet addressed the people concerning their *iḥrām* garments: “Whoever cannot find the *izār* (a sheet to wrap oneself with from the waistline to below the knees) may wear *sarāwīl* (a sort of baggy trousers), and whoever cannot find slippers may wear thin shoes.”¹⁰⁰

⁹⁶ See: Muslim, *ḥadīth* No. 1218; Abū Dāwūd, *ḥadīth* No. 1904; Ibn Hibban, *ḥadīth* No. 3944.

⁹⁷ See: Ahmad, *ḥadīth* No. 18774; al-Tirmidhi, *ḥadīth* No. 2975; al-Nassā’ī, *ḥadīth* No. 3016; Ibn Majah, *ḥadīth* No. 3015. The Prophet’s answer means that anyone who sets out on pilgrimage and manages to attend at Arafat at any time from midday on 9 Dhul-Hijjah to the time of dawn on the following night is considered to have offered the pilgrimage. A person who dies at Arafat is considered a pilgrim, even though he has not completed the remaining duties of pilgrimage.

⁹⁸ See: Muslim, *ḥadīth* No. 1218.

⁹⁹ See: Ahmad, *ḥadīth* No. 17233; al-Tirmidhi, *ḥadīth* No. 881; al-Nassā’ī, *ḥadīth* No. 3014; Abū Dāwūd, *ḥadīth* No. 1919; Ibn Majah, *ḥadīth* No. 301.

¹⁰⁰ See: Al-Bukhari, *ḥadīth* No. 1843; Muslim, *ḥadīth* No. 1178.

One pilgrim fell off his camel over the mountain rocks. He broke his neck and instantly died. He was an ordinary man whose name, tribe and town were not recorded. However, God knows who he was. The Prophet said: “Wash him with water and *sidr* (a shrub of the buckthorn family), and wrap him with his two garments. Do not apply any perfume to his body and do not cover his head. He will be resurrected on the Day of Judgement saying the *talbiyah*.”¹⁰¹

The Prophet remained accessible to all people throughout and he made sure to remain conspicuous to them. A Bedouin from the Qays tribe called Ibn al-Muntafiq searched for him. He had enquired what the Prophet looked like and he continued to look for him until he found him at Arafat. He reports: “I went through the crowd to reach him, but people tried to stop me. The Prophet told them: ‘Let the man pass; he has something to ask about.’ I passed through the crowd until I reached him and held the rein of his she-camel. The necks of our two camels touched each other in opposite directions. He did not change position. I said: ‘I am asking about two things: what will save me from hell, and what will admit me into heaven?’ He looked at the sky, then he turned to me with his noble face and said: ‘You have put your question in concise form, but you are asking about something great. Listen and understand what I am saying: Worship God alone, associating no partners with Him. Attend to your prayers, and pay your zakat (i.e. the obligatory charity), and fast in Ramadan. Whatever good you want people to do to you, do it to them; and whatever you hate that people should do to you, do not do it to them. Now let go of the rein of my she-camel.’”¹⁰²

Some Bedouins who arrived at Arafat came around, wanting to be close to him so that they could see his face. When he turned towards them, they said: “This is the blessed face.”¹⁰³

On that day, the Prophet received revelations from God, including a great and fantastic statement: “This day I have perfected your religion for you and have bestowed on you the full measure of My blessings and have chosen Islam as a religion for you.” (5: 3) The Prophet was very pleased with it, as it declared the perfection of the religion of Islam, which is the greatest bounty from God. He read it out to people. When ‘Umar ibn al-Khaṭṭāb heard it, he understood it well and felt that the Prophet’s task has been completed as the religion has been perfected. He thought that this could mean that the Prophet might be gathered to his Lord. Therefore, ‘Umar was tearful

¹⁰¹ See: Al-Bukhari, *ḥadīth* No. 1266 & 1851; Muslim, *ḥadīth* No. 1206; Ahmad, *ḥadīth* No. 1850 & 1914. The prohibition of using perfume and covering the deceased’s head are due to the fact that he was in consecration, and he would be resurrected in this form, which ensures the forgiveness of all his sins.

¹⁰² See: Ahmad, *ḥadīth* No. 15883 & 27153; al-Bayhaqī, *Shu‘ab al-Īmān*, *ḥadīth* No. 10620; Qiwām al-Sunnah, *Al-Targhīb wal-Tarhīb*, *ḥadīth* No. 1460; Ibn Ḥajar, *Fath al-Bārī*, vol. 3, pp. 263-264. See also: Al-Bukhari, *ḥadīth* No. 1396 & 5983; Muslim, *ḥadīth* No. 13.

¹⁰³ See: al-Bukhari, *Al-Adab al-Mufrad*, *ḥadīth* No. 1148; Abū Dāwūd, *ḥadīth* No. 1742.

when he heard it. The Prophet asked him the reason for his crying. He said: “So far we have been receiving more of our religion. Now that it is perfected, what happens after something is perfect is that it diminishes.” The Prophet said: “You are right.”¹⁰⁴

The Prophet spent the rest of his day at Arafat in passionate appeal and supplication, as well as much glorification of God and thanksgiving. He was so absorbed in this that those of his companions who were close to him thought he might have been fasting. Umm al-Faḍl, al-‘Abbās’s wife, sent him a cup of milk, and he drank it while he was riding his camel, so that people could see him.¹⁰⁵ During his supplication, he raised his hands level with his chest and people could see his armpits. He looked like a poor person begging for food. He addressed his Lord with full humility and complete attention and devotion. He appeared keen not to let a moment pass without saying a glorification, praise of God or supplication to Him. At one point, his camel was perturbed and the rein fell off. He picked it up with one hand while stretching his other hand, continuing his supplication.¹⁰⁶

The Prophet was fully attentive to his glorification and praise of God. He would repeatedly say: “There is no deity other than God, the only God. He has no partners. To Him belong all dominion and all praise. He has power over all things.” He also repeated the phrases of *Talbiyah*. “*Labbayk Allahumma labbayk; labbayk la sharīk laka labbayk; inna al-ḥamd wal-ni‘mata laka wal-mulk; la sharīk lak.*” (I come in response to You, my Lord; I respond to You, for You have no partner; all praise, blessings and dominion belong to You; You have no partners). The Prophet appeared full of emotion and his life was approaching its end. He was also heard saying on that day: “*Labbayk. La ‘aysh illa ‘aysh al-ākhirah.*”¹⁰⁷ (I respond to You. True life is only the life of the hereafter).

The hours of the day passed on and the Prophet continuing his devotion in full humiliation before God, the Lord of the universe. At the end of the day, the Prophet summoned Usāmah ibn Zayd to ride with him on his camel. The people called out to Usāmah to come forward. Those who were from outside Madinah wanted to see the person so honoured. They thought that he was one of the leading companions of the Prophet, but they were surprised to see a black young man mounting behind the Prophet and putting his hands around his body. Those who were newcomers to Islam were particularly surprised. They said: “Is this the man who has kept us waiting?” The

¹⁰⁴ See: Ibn Abi Shaybah, *Al-Muṣannaf*, ḥadīth No. 34408; al-Fākihi, *Akbbār Makkah*, 780; al-Ṭabari, *Jāmi‘ al-Bayān*, vol.8, p. 81.

¹⁰⁵ See: Al-Bukhari, ḥadīth No. 1662; Muslim, ḥadīth No. 1123.

¹⁰⁶ See: Muslim, ḥadīth No. 1280; Ahmad, ḥadīth No. 21821; al-Nassāʾī, ḥadīth No. 3011.

¹⁰⁷ See: al-Shāfi‘ī, *Al-Musnad*, ḥadīth No. 569; Ahmad, ḥadīth No. 13258; al-Bayhaqī, *Sunan*, vol. 5, p. 45 & vol. 7, p. 48.

Prophet appeared to want this as a practical declaration of removing any distinction between people. He wanted to show that all class distinction, ignorant values and racial considerations were trampled upon by his camel. He thus practically declared that “no Arab has any distinction over a non-Arab, nor a white man over a black one, except by being more God-fearing.”

As the Prophet looked at the declining sun, he said: “You, people, should know that what remains of your world in relation to what has gone is the same as what remains of this day in relation to what has gone.”¹⁰⁸

Shortly before sunset, the Prophet said to Bilāl: “Get the people to listen to me”. When they were fully attentive, he gave them the very happy news that they were granted God’s grace in great abundance, as He has forgiven them their sins. He said: “O you people, the angel Gabriel came to me a short while ago and conveyed greetings from my Lord. He said: God has forgiven the people at Arafat and al-Mash‘ar (i.e. Muzdalifah), and has taken over their responsibilities.” ‘Umar asked him: “Messenger of God, does this apply to us in particular?” The Prophet said: “It applies to you and to all who come after you until the Day of Judgement.” ‘Umar said: “Plentiful and handsome is God’s grace”.¹⁰⁹

Proceeding to al-Mash‘ar al-Ḥarām (Muzdalifah)

When the sun has set and disappeared from view, the Prophet said to the people: “Now you may proceed, in God’s name.”¹¹⁰ The people proceeded with him. Here we note that the Prophet departed from the practice of the unbelievers who were keen to leave Arafat before sunset.¹¹¹

The Prophet moved on and he was in the midst of his companions. No special road was dedicated to him and no procession surrounded him. He was just one of the people. Although he was the leader of all the people, no one ahead of him was told to clear the way and no one to his rear was told to stay at a distance. He lifted his right hand, with his palm facing upwards and said: “People, remain calm and proceed easily. Nothing good is achieved by urging your horses and camels to go fast.” When he heard people behind him jostling and hitting their camels, he pointed with his whip

¹⁰⁸ See: Ahmad, *ḥadīth* No. 6173; al-Ḥākim, *Al-Mustadrak*, vol. 2, p. 443.

¹⁰⁹ This confirms other *ḥadīths* making clear that the pilgrimage ensures forgiveness of all past sins.

¹¹⁰ See: Ibn Majah, *ḥadīth* No. 3024; al-Mundhiri, *Al-Targhib wal-Tarhib*, vol. 2, p. 130; al-Albani, *Al-Silsilah al-Ṣaḥīḥah*, *ḥadīth* No. 1624.

¹¹¹ On the importance of practical departure from unbelievers’ practices reference may be made to: al-Shāfi‘ī, *Al-Musnad*, p. 974; Ibn Abi Shaybah, *al-Muṣannaf*, vol. 3, p. 387 & 399; Ibn Qayyim al-Jawziyyah, *Zād al-Ma‘ād*, vol. 2, p. 214.

and said: “People, remain calm; there is no virtue in rushing.” He gave them a practical example, pulling back the rein of his she-camel so as to make it move slowly. The head of the camel almost touched the front of his saddle. When he went uphill, he loosened his grip on the rein so that the camel could move up without difficulty.¹¹²

The Prophet moved on calmly and easily, looking majestic in his calmness. Usāmah said: “I never saw the Prophet’s she-camel stretching its front limbs to speed until we reached Muzdalifah. He went into Muzdalifah through a straight between two hills where today there are three routes, two for vehicles and one for pedestrians. When the Prophet reached the al-Idhkhar pathway, which is to the left as we approach Muzdalifah, he sat his she-camel and went to a low place where he urinated. When he came back, Usāmah poured the water for him and he did a light ablution. Usāmah asked whether they should stop for prayer, but the Prophet said: “Prayer will be further on.” He then mounted his she-camel and proceeded to Muzdalifah.¹¹³

May God be pleased with the Prophet’s companions who watched his actions, learnt his words and informed the following generations of what they saw and heard. We learn from them as if we are living in their midst, seeing what they saw and hearing what they heard. Even a physiological action such as urination is mentioned with its time and place. How keen they must have been to transmit his orders and prohibitions? Can anyone then say that any part of what the Prophet taught and urged to be learnt and passed on could have been suppressed or concealed when his companions, who learnt from him and were entrusted with his Sunnah and heritage, were so diligent in attending to this task?

The Prophet moved ahead until he reached Muzdalifah, and he stopped at the place where the mosque is today, close to Mount Quzah. The first thing he did on getting off his camel was to have a full ablution, i.e. *wuḍū’*. Bilāl then called the prayer and the Prophet and his companions offered the two prayers of Maghrib and Isha, shortening the latter to two *rak‘ahs* only. He did not offer any sunnah, or voluntary prayer, in between them.¹¹⁴ When the prayers were over, the people got their luggage off their camels.

The Prophet’s wife, Sawdah, who was elderly and slow in movement, requested permission to proceed to Mina ahead of the people, in order to avoid the rush. He

¹¹² See: Al-Bukhari, *ḥadīth* No. 1671; Muslim, *ḥadīth* No. 1218 & 1282; Ahmad, *ḥadīth* No. 2507, 21756 & 21760.

¹¹³ See: Al-Bukhari, *ḥadīth* No. 139, 1667 & 1670; Muslim, *ḥadīth* No. 1280 & 1282; Ahmad, *ḥadīth* No. 21814.

¹¹⁴ See: Al-Bukhari, *ḥadīth* No. 139; Muslim, *ḥadīth* No. 1280; Ahmad, *ḥadīth* No. 21814.

approved her request. ‘Ā’ishah said later: “I wish I had requested the same permission as Sawdah. That would have been much more preferable for me.”¹¹⁵

The Prophet then went to sleep in Muzdalifah. His was a long day full of momentous activity and travel with complete devotion to worship, glorification of God, instruction and pointing out to his companions all that was good and rewarding. Therefore, sleep was most needful. Indeed the Prophet left out voluntary night prayers that night, sleeping until shortly before the break of dawn. It should be remembered that he never missed such night worship at all. On this occasion, his body needed the rest after the tiring day of Arafat. Moreover, the following day was also to be full of activity.

The Prophet woke up before the break of dawn. He grouped the weaker ones of his family, including his two wives, Umm Habībah and Umm Salamah, and the young children of the ‘Abd al-Muṭṭalib clan, including ‘Abdullāh ibn ‘Abbās,¹¹⁶ so that they could proceed to Mina. He told his uncle al-‘Abbās: “Take our weaker ones and our women so that they may offer Fajr prayer at Mina. Let them do the stoning at the grand Jamrah of ‘Aqabah before the crowd catches up with them.” They thus proceeded during the night and offered the Fajr prayer at Mina.

At the break of dawn, the Prophet offered the Fajr prayer, at the first part of its time range. Some people even thought that it was almost too early for it. The Prophet wanted to have more time after the prayer for glorifying and praising God.

When he finished his prayer, the Prophet mounted his she-camel and went up Mount Quzaḥ. It is a small hill overlooking the mosque. Perhaps the Prophet did so to enable all people to see him. He turned towards the *qiblah*, i.e. the direction of prayer, and lifted his hands. He thanked, praised and glorified God, asserting His oneness. This is in fulfilment of the divine commandment: “When you surge downward from Arafat, remember God at al-Mash‘ar al-Ḥarām.” (2: 198) The Prophet also continued to repeat the phrases of *talbiyah*, which he frequently used ever since he started his pilgrimage: “*Labbayk Allahumma labbayk...*” He also prayed to God in earnest supplication, showing all humility before God. He did not forget to provide guidance to his companions. He explained to them: “I stopped here, but the whole place of Muzdalifah is a place to stop at. However, stay clear from the middle of Muhassar Valley”.¹¹⁷

¹¹⁵ See: Al-Bukhari, *ḥadīth* No. 1681; Muslim, *ḥadīth* No. 1290.

¹¹⁶ See: Al-Bukhari, *ḥadīth* No. 1677, 1678 & 1856; Muslim, *ḥadīth* No. 1293 & 1294; al-Tirmidhi, *ḥadīth* No. 892.

¹¹⁷ See: Al-Bukhari, *ḥadīth* No. 1544; Muslim, *ḥadīth* No. 1218 & 1283; Ahmad, *ḥadīth* No. 1896 & 3549. Muhassar Valley was the place where the army of Abrahah, who wanted to destroy the Ka‘bah, came to a halt before they were destroyed by God Almighty.

At Muzdalifah, ‘Urwah ibn Muḍarris came to the Prophet and said: “Messenger of God, I travelled from the mounts of Ṭayyi’.¹¹⁸ I urged myself on and exhausted my camel. By God, I left no mount but climbed it [to declare my intention]. Is my pilgrimage valid?” The Prophet said: “Whoever has joined us in this prayer of Fajr at Muzdalifah, and stopped with us until we move on, and has prior to that been at Arafat where he stopped by day or night, has completed his pilgrimage and achieved his purpose.”¹¹⁹

¹¹⁸ These are Aja and Salma mountains in the Hail area in the north of Saudi Arabia. The tribe of Ṭayyi’ lived there.

¹¹⁹ See: Ahmad, *ḥadīth* No. 16208; Abū Dāwūd, *ḥadīth* No. 1950; al-Nassā’ī, 3041; al-Tirmidhi, *ḥadīth* No. 891. This *ḥadīth* makes clear that if a person misses attendance at Arafat during the day, but manages to be there even for a few minutes during the following night before Fajr, and then proceeds to Muzdalifah to offer the dawn prayer there, he will have fulfilled the requirements of pilgrimage.

The Grand Day of Pilgrimage

The Prophet remained at Muzdalifah, glorifying God and praising Him until the day was very bright, then proceeded on his march before sunrise. Just before starting, he told his young cousin, al-Faḍl ibn al-‘Abbās, to pick for him seven small stones, the size of chick peas or a little larger. He took the stones in his hand and dusted them. He then held them in the position of throwing them and said to the people: “Do the stoning with stones like these. Do not exaggerate in matters of religion. Nations before you were ruined because of their exaggeration in their religions.”¹²⁰

With al-Faḍl riding behind him on his she-camel, the Prophet pushed forward before sunrise. His practice was thus different from that of the unbelievers who did not leave Muzdalifah until the sun had risen and its light was seen on top of the mountains like turbans on men’s heads. They used to say: “Come up and rise over Mount Thabeer so that we can surge on.”¹²¹ The Prophet changed their practice and moved on before sunrise.

Some young men from the Quraysh, including Usāmah ibn Zayd, went jogging to Mina and arrived before the rest of the pilgrims.¹²² The Prophet moved at an ordinary pace, maintaining an awe-inspiring attitude and telling the people to remain calm.¹²³ He was in full control of his she-camel, as it was always the case. He loved that things should remain easy. With him on his camel was al-Faḍl ibn al-‘Abbās, a white young man who kept his hair well trimmed. A few women were pushing forward on their mounts. Al-Faḍl kept looking at them. The Prophet put his hand over al-Faḍl’s face, but the young man looked at them on the other side. The Prophet again put his hand over al-Faḍl’s face but once more al-Faḍl turned to the other side to look. The Prophet said to him: “Nephew, whoever guards his hearing and eyesight on this day will be forgiven his sins.”¹²⁴ When he reached the Muḥassar Valley, which is in between Muzdalifah and Mina, he egged his camel to move faster, but only for the distance of a stone throw.¹²⁵

¹²⁰ See: Ahmad, *ḥadīth* No. 1794, 1821, 1851 & 3248; al-Nassāʿī, *ḥadīth* No. 3052 & 3057; Ibn Majah, *ḥadīth* No. 3029; Ibn Khuzaymah, *ḥadīth* No. 2873.

¹²¹ See: Al-Bukhari, *ḥadīth* No. 1684; al-Tirmidhi, *ḥadīth* No. 896; Ibn Majah, *ḥadīth* No. 3022. Thabeer is the highest mountain in the Muzdalifah area and lies opposite to Mount Quzah.

¹²² See: Muslim, *ḥadīth* No. 1280; Ahmad, *ḥadīth* No. 11742; Abū Dāwūd, *ḥadīth* No. 1921; al-Nassāʿī, *ḥadīth* No. 3031.

¹²³ See: Muslim, *ḥadīth* No. 1282; Ahmad, *ḥadīth* No. 1794, 1796 & 1821; al-Nassāʿī, *ḥadīth* No. 3020

¹²⁴ See: Al-Bukhari, *ḥadīth* No. 1513, 1855 & 6228; Muslim, *ḥadīth* No. 1218 & 1334; Ahmad, *ḥadīth* No. 3041.

¹²⁵ See: Muslim, *ḥadīth* No. 1218; al-Bayhaqi, *Sunan*, vol. 5, p. 126.

The Prophet took the middle route which leads to the Grand Jamrah at the other end of Mina. Throughout this time, he continued to repeat the phrases of *talbiyah* and glorification of God. When he reached the Jamrah he stopped, with Mina to his right and Makkah to his left. With him were Bilāl and Usāmah ibn Zayd, one holding the rein of his she-camel and the other shading him with his robe as he did the stoning. As he threw each small stone, the Prophet said *Allah Akbar*, i.e. God is Supreme. When he completed the seven stones, he stopped saying the phrases of *talbiyah*.¹²⁶ Throughout, the Prophet showed great humility before God, and great respect of the worship rituals. Qudāmah ibn ‘Abdullāh al-Kilabi said: “I saw God’s messenger as he did the stoning at the Jamrah of ‘Aqabah on the Day of Sacrifice. He was on his she-camel, but he said no word to tell anyone to stay away from him.”¹²⁷

People crowded around the Prophet. He said to them: “People, do not kill one another, and do not injure one another. When you do your stoning, choose small stones. Learn your rituals from me. I do not know whether I will be able to perform the pilgrimage after this time.”¹²⁸

People were around the Prophet. Whoever wanted to speak to him, whether man or woman, young or old, could do so. No one was pushed away. A pretty young woman came over to him wanting to ask a question. His cousin, al-Faḍl, who was a handsome young man about 20 years of age, was still behind him on his she-camel. She looked at al-Faḍl and he looked hard at her, admiring her beauty. The Prophet noticed that and he put his hand behind him, holding al-Faḍl’s chin and turning his face away. Al-Faḍl looked at her from the other side, but the Prophet turned his face again. Al-Faḍl’s father, al-‘Abbās, said: “Messenger of God, you have twisted your cousin’s neck.” The Prophet said: “I saw a young man and a young woman. I feared Satan’s wickedness for them.” Addressing the Prophet, the woman said: “Messenger of God, this duty of pilgrimage is applicable to my father but he is an old man and cannot remain steady on a mount. Shall I do the pilgrimage on his behalf?” The Prophet told her that she should.¹²⁹

This is a splendid scene. The first thing to be noted is the Prophet’s humility. He was so close to all people. Anyone could come and speak to him. No one was told to stay away. Even a young woman approaches him in the midst of so many men around and puts her question. We wonder at the Prophet’s understanding of the feelings of young men and women yet he very gently shows them in a friendly way that they should show behave better. Persistence with the wrong behaviour does not make him less

¹²⁶ See: Al-Bukhari, *ḥadīth* No. 1544 & 1683; Muslim, *ḥadīth* No. 1281 & 1298; Ibn Khuzaymah, *ḥadīth* No. 2887.

¹²⁷ See: Ahmad, *ḥadīth* No. 15410; al-Tirmidhi, *ḥadīth* No. 903.

¹²⁸ See: Muslim, *ḥadīth* No. 1297; Ahmad, *ḥadīth* No. 16087, 16088; Abū Dāwūd, *ḥadīth* No. 1966.

¹²⁹ See: Al-Bukhari, *ḥadīth* No. 1513, Muslim, *ḥadīth* No. 1334, Ahmad, *ḥadīth* No. 562.

gentle or friendly. We note also that the Prophet acted against his cousin but said nothing to the woman, because al-Faḍl would tolerate the Prophet's censure more than the woman who was a stranger to him. The more we look at this scene the better we understand the Prophet's great skill in educating his companions and guiding them gently to what is best for them. He certainly was the best teacher of goodness.

A farewell signal

Still on his she-camel, the Prophet stopped in between the Jamrahs around mid-morning. His companions were around him, some standing and some seated. He said to Jarīr ibn 'Abdullāh al-Bujali, who was a tall man with a loud voice: "Get the people to listen. I want to speak to them." Everyone hearkened, keen to listen to God's messenger, as he gave a great speech. They were able to listen to him at a distance. After praising God and thanking Him, the Prophet said: "People, learn that time has returned to its original status when God created the heavens and the earth. A Year consists of 12 months, four of which are sacred: three of these are consecutive: Dhul-Qa'dah, Dhul-Ḥijjah and al-Muḥarram, and the fourth is Rajab, which falls between Jumada II and Sha'ban." The Prophet then recited the Qur'anic verse: 'The number of months, in God's sight, is twelve as set by God's decree on the day when He created the heavens and the earth. Of these, four are sacred, according to the ever-true law [of God]. Therefore, do not wrong yourselves by violating them. But fight against the idolaters all together as they fight against you all together, and know that God is with those who are God-fearing. The postponement [of sacred months] is only an excess of unbelief, in which the unbelievers are led astray. They declare it permissible one year and forbidden another year, so that they may make up the number of the months which God has sanctified, and thus they make lawful what God has forbidden.' (9: 36-37) They also make forbidden what God has made lawful."

The Prophet then asked the people which month they were in. They said: God and His messenger know best. He was silent and they thought that he would give it a different name. He then asked them: "Is it not Dhul-Ḥijjah?" They said "Yes." He asked: "What city is this?" They said: "God and His messenger know best. He was again silent and they thought that he might give it a different name. He said: "Is it not The City?" They affirmed that it was. He again asked: "Which day is this?" They said: "God and His messenger know best." He was silent for a short while and they thought that he might give it a different name. He said: "Is it not the Day of Sacrifice?" They said that it was. He then added: "Your blood, property and honour are forbidden for you [to claim unlawfully] just like the violation of the sanctity of this day in this city in this month. A Muslim is a brother of every Muslim. Nothing of his is lawful to his

brother except what he gives willingly. Even a push of one Muslim by another with an ill intention is forbidden. Have I delivered God's message? My Lord, be my witness."

"I shall tell you who a true Muslim is. A Muslim is the one who keeps all Muslims safe from his tongue and hand. A true believer is the one whom people trust with their lives and property. A migrant for God's sake is the one who abandons all sins, and a striver for God's cause is the one who strives to maintain the path of obedience to God. Whenever any harm is done, the harm reverts to whoever does it. Let no parent harm his child, and no child harm its parent. Do not revert to disbelief after I am gone, with some of you killing others. You shall meet your Lord and He will hold you to account for your deeds. Have I delivered God's message? My Lord, be my witness."

"O people, know that Satan has despaired of being worshipped in this land of yours, but he is satisfied if he is obeyed in some lesser actions which you may consider trivial. Guard yourself against him, lest he spoils your faith. O people, listen and obey, even if your ruler is a black Abyssinian slave with cuts in his face. As long as he leads you in accordance with God's book, then listen to him and obey him. Three matters must remain pure in a Muslim's heart: keeping his actions purely for God's sake, giving sincere advice to people in authority, and staying with the Muslim community, for the community encompass all."

The Prophet then spoke at length about the Impostor and warned against him. He said: "Every one of God's messengers had warned his community against him. Noah and the prophets that came after him warned against him. He will come out among you. You may be unaware of some facts about him, but you cannot be unaware that your Lord is not one-eyed. The Impostor is blind in his right eye, and this eye of his looks like a sticking out grape.

The Prophet then concluded by saying: "I do not know whether I will meet you after this day. May God have mercy on anyone who listens to my words, understands and conveys them to others. A person may have scholarly knowledge but he is not a scholar, and a person may deliver knowledge to someone who is a better scholar than him. Let those of you who are present inform those who are absent. Perhaps some of those who are so told have better understanding than some of the ones who have heard it."

The Prophet then lifted his head to the sky and said: "Have I delivered my message? Have I delivered my message?" The people said: "Yes". The Prophet then lifted his

hands up facing the sky and said: “My Lord, bear witness.” He repeated it three times.¹³⁰

As he was delivering his speech, the Prophet raised himself so as to enable people to listen. He repeatedly said, elongating his words: “Do you hear?”¹³¹ He repeatedly called out: “My nation, have I delivered my message to you?” The Arabic word *ummah*, which means ‘nation’, is close to the word *umm* which means ‘mother’. A young boy who heard the Prophet’s speech asked his mother: “Why is he calling out to his mother?” She explained to him the difference. The Prophet thus bid farewell to his community, and his pilgrimage was since named “the farewell pilgrimage”.

Some people sensed that the speech was an admonition by someone bidding farewell. Someone asked him: “What do you bid us, messenger of God?” The Prophet said: “Worship God alone, offer your five daily prayers, fast your month, pay the zakat due on your property with easy hearts, and obey your leaders. If you do so, you will be admitted into God’s heaven.”¹³²

People went up to God’s messenger asking him about their rituals on that day. One man said: “I have shaved my head before doing the stoning.” The Prophet said: “Do the stoning now; there is no harm.” Another man said: “I shaved before I slaughtered my sacrifice.” The Prophet said: “Slaughter it now; there is no harm.” A third man asked: “Unwittingly I slaughtered my sacrifice before stoning.” He told him: “Do the stoning now; there is no harm.” Yet another said: “I performed the *ṭawāf* before stoning.” He said: “There is no harm.” Someone else said: “I did the *sa‘y* before the *ṭawāf*.” The Prophet said: “There is no harm.” Whatever people asked about doing a duty before another, his answer was the same: “There is no harm.” Indeed to every question about anything, his answer was the same: “There is no harm”.¹³³

Bedouins came to him from different directions and asked him: Tell us about this, and explain to us about that. He said: “People, listen. God has removed hardship from you except for a person who undermines the honour of a Muslim person unjustly. It is such a person that puts himself into hardship and ruins himself.” They asked him: “Messenger of God, should we seek medical treatment?” He said: “Yes, do that. God has not placed an illness without creating a cure for it, except for one disease.” They

¹³⁰ See: Al-Bukhari, *ḥadīth* No. 121, 1741, 4403, 4405, 4406, 5550 & 6869; Muslim, *ḥadīth* No. 65, 1298, 1679 & 1838; Ahmad, *ḥadīth* No. 2036, 16649, 19754, 20695, 23234.

¹³¹ See: Ahmad, *ḥadīth* No. 22161 & 22258; al-Tirmidhi, *ḥadīth* No. 616; Ibn Ḥibbān, *ḥadīth* No. 4563.

¹³² This is a continuation of the *ḥadīth* referenced in footnote 131.

¹³³ See: Al-Bukhari, *ḥadīth* No. 83, 1721, 1722, 1736 & 1738; Muslim, *ḥadīth* No. 1306 & 1307; Ahmad, *ḥadīth* No. 1857.

said: “Which one, messenger of God?” He said: “Old age.” They asked: “What is the best thing people have been given. He said: “Good ethics.”¹³⁴

The Prophet then went to his place of encampment in Mina, which was where the al-Khayf mosque is today. He placed the Muhājirīn to his right and the Anṣār to his left. Other pilgrims were beyond them.¹³⁵

His companions asked the Prophet permission to erect a structure to give him shade, but he refused to have anything that distinguishes him from the rest of the pilgrims in this place. He added: “The space in Mina is for whoever comes first.”¹³⁶

At the place of slaughter

The Prophet then headed to the place of slaughter to offer his sacrifice. The place was between the mosque and the first Jamrah. He asked the people to call ‘Alī to come forward. When ‘Alī came, the Prophet told him to hold the lower end of his spear while the Prophet held it at the top. His camels were brought forward to him in groups, with the left front leg tied up. They stood on three legs. The Prophet struck each with the spear in the bottom of their necks. The amazing thing was that those camels moved willingly towards him, as if they were keen to be slaughtered by his hand as an offering to God Almighty. Each wanted to be before the others.¹³⁷

All animals will, on the Day of Judgement, become dust, yet these camels drew forward to the Prophet requesting to be slaughtered first. What should a believer who follows Prophet Muhammad’s faith say? Let us recall that our eyes were blind, our ears deaf and our hearts totally sealed until God enabled us to open them and given them life through Muhammad (peace be upon him). Bearing this in mind, how should we love him? By God, were we to devote ourselves and our lives totally to him and yearn at every moment to meet him, we will not be blamed. May God bless him and grant him His best bounties.

The Prophet sacrificed with his own hand sixty-three camels, equalling the years of his blessed life. He then told ‘Alī to slaughter the rest, making him his partner in his sacrifice. The Prophet said to his companions: “Whoever wishes to take a portion may

¹³⁴ See: al-Bukhari, *Al-Adab al-Mufrad*, *ḥadīth* No. 291; Ahmad, *ḥadīth* No. 18454; Abū Dāwūd, *ḥadīth* No. 2015 & 3855.

¹³⁵ See: Ahmad, *ḥadīth* No. 16588 & 23177; Abū Dāwūd, *ḥadīth* No. 1951; al-Bayhaqi, *Sunan*, vol. 5, p. 138.

¹³⁶ See: Abū Dāwūd, *ḥadīth* No. 2019; al-Tirmidhi, *ḥadīth* No. 881; Ibn Majah, *ḥadīth* No. 3006 & 3007.

¹³⁷ See: Ahmad, *ḥadīth* No. 19075; Abū Dāwūd, *ḥadīth* No. 1765 & 1766; Ibn Majah, *ḥadīth* No. 3158; al-Ḥākim, *Al-Mustadrak*, vol. 4, p. 221.

do so.” He ordered ‘Alī to attend to the slaughtered camels “Divide their meat, covers and hides among the people. Do not give a butcher anything of their meat. We will give him money. Take a small piece of every camel and put these pieces in one cooking pan so that we may eat of their meat and partake of its sauce.”¹³⁸ He told his companions: “I have slaughtered my sacrifice at this place, but all Mina and all pathways of Makkah are suitable places for sacrifice. You may do your sacrifice wherever you are encamped.”¹³⁹

The Prophet also sacrificed one cow on behalf of those of his wives who did the umrah. ‘Ā’ishah reports: “We were brought some beef on the day of sacrifice. I asked what that was. We were told that the Prophet sacrificed a cow on behalf of his wives. The Prophet’s companions also offered their sacrifices, with each seven sacrificing a camel or a cow between them.”¹⁴⁰ The Prophet also gave some of his companions who had not had anything to sacrifice a number of sheep.¹⁴¹ A sheep counts a suitable sacrifice for one person. Sa’d ibn Abi Waqqās took a billy-goat and sacrificed it.¹⁴²

The Prophet’s companions asked him whether it was permissible for them to preserve the sacrificial meat. A year earlier he forbade them to keep the meat of sacrifice for more than three days, but that was because numerous delegations from all over Arabia arrived in Madinah. Their question was very polite: “Messenger of God, shall we do as we did last year?” He said: “I had told you not to eat of your sacrifice more than three days because of the guests you were having. It was a year in which people were facing hardship, and I wanted you to give help to others. Now I make it permissible to you. Eat what you wish, feed others and preserve what you can.” They ate of their sacrifices and carried meat with them which they used to eat until they arrived back in Madinah.¹⁴³

The Prophet also said to Thawban, his servant: “Thawbān, take care of this meat.” The Prophet wanted him to dry and salt it so that it would keep. Thawbān said: “I took care of it and the Prophet ate of it until he arrived in Madinah.”¹⁴⁴ Thus, he provided his companions with verbal and practical guidance. His companions heard his verbal answer and saw his practical one.

¹³⁸ See: Al-Bukhari, *ḥadīth* No. 1717; Muslim, *ḥadīth* No. 1317; Ahmad, *ḥadīth* No. 894, 1002, 1325, 1374 & 2359.

¹³⁹ See: Muslim, *ḥadīth* No. 1218, Ahmad, *ḥadīth* No. 14498; Abū Dāwūd, *ḥadīth* No. 1937; Ibn Khuzaymah, *ḥadīth* No. 2787.

¹⁴⁰ See: Al-Bukhari, *ḥadīth* No. 1709, 1720 & 2299; Muslim, *ḥadīth* No. 1211 & 1319; Ahmad, *ḥadīth* No. 26109.

¹⁴¹ See: Muslim, *ḥadīth* No. 1213 & 1318; Ahmad, 15043 & 23453; al-Tirmidhi, *ḥadīth* No. 904.

¹⁴² See: Ahmad, *ḥadīth* No. 2801, Ibn Khuzaymah, *ḥadīth* No. 2927; al-Ḥākim, *Al-Mustadrak*, vol. 1, p. 473.

¹⁴³ See: Al-Bukhari, *ḥadīth* No. 5569; Muslim, *ḥadīth* No. 1971 & 1974; al-Nassā’ī, *ḥadīth* No. 4431.

¹⁴⁴ See: Muslim, *ḥadīth* No. 1975; al-Darimi, *ḥadīth* No. 2003; Abū ‘Awānah, *Al-Musnad*, *ḥadīth* No. 7870 & 7876; al-Bayhaqi, *Sunan*, vol. 9, p. 291.

When the Prophet finished his sacrifice, he called in a barber to shave his head. Ma‘mar ibn ‘Abdullāh came to him with his blade. The Prophet looked at his face and then said in a pleasant tone: “Ma‘mar, God’s messenger lets you have his head when your blade is in your hand!” He answered: “Messenger of God, this is indeed a favour God has bestowed on me.” The Prophet said: “Then I will sit still for you.” He then arranged his hair with his hand and held the hair of his right side, and said to the barber: “Shave this part.” As the barber did so, the Prophet’s companions were close to him, eager not to let a single hair fall to the ground. The Prophet gave a hair or two each to those close to him. The Prophet then held the hair of the left side in his hand and said to the barber to shave it. He then asked: “Where is Abu Ṭalḥah?” Abu Ṭalḥah came forward and the Prophet gave him all the hair of his left side.¹⁴⁵

It is as if the Prophet recalled the ten years he spent in Madinah. Abu Ṭalḥah, his wife Umm Sulaym and his stepson Anas were very close to him and their home was one of his homes. They all took good care of the Prophet, served him and welcomed him at all times. Now the Prophet chose this particular day and situation to give Abu Ṭalḥah something the like of which he gave to one else, half his hair. Abu Ṭalḥah took the hair as though it was more precious than the whole world in gold and silver.

May God bestow His grace on Ibn Sīrīn who reported this *ḥadīth* and said: “To have one hair is more precious to me than the whole world and all that it contains.” May He grant His mercy to Abu ‘Ubaydah al-Salamāni who also reported this *ḥadīth* and said: “To have one hair is more preferable to me than every golden and silvery thing on the face of the earth and inside it.”

The Prophet prayed for those who shaved their heads, saying: “My Lord, bestow Your mercy on those who shaved.” As cutting only a small portion of one’s hair is sufficient to fulfil the duty, some of the Prophet’s companions did just that. Therefore, when he said this prayer, they asked: “How about those who shortened their hair”, but he repeated his prayer three times for the ones who shaved. Each time they put the same question. After the third time, he said: “and on those who shortened their hair.” Mālik ibn Rabī‘ah said: “I heard the Prophet saying this and I had shaven my head. I would not have exchanged shaving my head for any riches on earth.”¹⁴⁶ The Prophet also cut his nails and gave them to people.

After having completed the duties of stoning at the Jamrah, slaughtered his sacrifice and shaved his head, he released himself from consecration. Most probably he took a

¹⁴⁵ See: Al-Bukhari, *ḥadīth* No. 171; Muslim, *ḥadīth* No. 1305 & 2325; Ahmad, *ḥadīth* No. 12092, 12363, 12483, 13164, 13685, 13508 & 27249.

¹⁴⁶ See: Al-Bukhari, *ḥadīth* No. 1727; Muslim, *ḥadīth* No. 1301; Ahmad, *ḥadīth* No. 17598

bath at this point to relax and refresh himself. He then put on his ordinary clothes. His wife, ‘Ā’ishah gave him some of the best perfume she had, and applied musk to his head with her own hands.¹⁴⁷

To the Ka‘bah

The Prophet then rode his she-camel with Usāmah ibn Zayd behind him and headed for Makkah. When he reached the Ka‘bah, he performed his *ṭawāf* riding his she-camel so that people would see him. They could also ask him about any matter of concern to them, for there were so many around him. As he did his *ṭawāf*, he touched the Black Stone with a stick that had a bent head, glorified God and kissed the tip of the stick. When he finished his *ṭawāf* he dismounted and offered two *rak‘ahs* as sunnah of *ṭawāf*. His companions who had done the umrah on arrival now performed the *sa‘y* between the two hills of al-Safa and al-Marwah. He and those who had their sacrificial animals with them performed the umrah and the pilgrimage together. Therefore, they did not need to do the *sa‘y* now, as they had done it on arrival.

The Prophet then went to the place where his uncle al-‘Abbās was giving people a drink of water in which dates or raisins were kept for a day or two to sweeten it as water from the local wells was salty. He requested a drink from their pots which they used to serve the people. His uncle, al-‘Abbās said to his son: “Faḍl, go to your mother and bring God’s messenger a drink from home.” The Prophet refused that, saying: “I do not need that. Give me a drink from what you are serving to people. His uncle said: “Messenger of God, people put their hands in it and it is not so clean now. Shall we bring you some milk or a honey drink?” His uncle wanted to give him a special drink but the Prophet refused to have anything that would distinguish him from all the people, not even a drink given him by his uncle. He again said: “Let us have a drink of what you serve to people.” Large jugs were brought to the Prophet and the Muhājirīn and the Anṣār accompanying him. When the Prophet drank, he did not fully quench his thirst. However, he lifted his head and said: “You have done well. Carry on with this good work.” He gave the remainder of his drink to Usāmah ibn Zayd. Ibn ‘Abbās comments on this scene: “The fact that the Prophet was pleased with us is more preferable to me than that the wadis [i.e. rocky watercourses] of Makkah should overflow with milk and honey.”¹⁴⁸

The Prophet then went to the well of Zamzam. His relatives, the clan of ‘Abd al-Muṭṭalib were working there, pulling out the water from the well to give the people to

¹⁴⁷ See: Al-Bukhari, *ḥadīth* No. 1754; Muslim, *ḥadīth* No. 1189.

¹⁴⁸ See: Al-Bukhari, *ḥadīth* No. 1635 & 1636; Muslim, *ḥadīth* No. 1316; Ahmad, *ḥadīth* No. 3495 & 3528.

drink. The Prophet commended their work, saying: “Carry on, for you are doing a good work.” They gave him a pail full of Zamzam water, and he drank of it, standing and rinsed his mouth in the pail. They took the pail and poured what was in it into the well so that his blessed drink would be shared by people. He then said to them: “Had it not been for fear that you may be overwhelmed, I would have worked with you, putting the rope on this [pointing to his shoulder].”¹⁴⁹ What the Prophet meant was that if he were to work with them, people would consider working at Zamzam a sunnah, and most, if not all, of them would want to do it. There would be congestion and much pushing. The clan of ‘Abd al-Muṭṭalib would have been deprived of their work in which they had much pride. Hence, he just drank out of the pail like other people. He did not work with his cousins so that they would not be overwhelmed by people wanting to do their work.

The Prophet then returned to Mina where he led the congregation in Zuhr prayer.¹⁵⁰

It may be wondered how could the Prophet accomplish all these duties: stoning at the Jamrah, giving a speech, answering people’s questions, assigning people’s camping places, slaughtering 63 camels, shaving his head, getting ready for *ṭawāf* and changing his garments, then going to Makkah for the *ṭawāf* and returning to Mina? How could he accomplish all this in half a day? It is clear that God blessed his time and enabled him to do all these tasks within the limited time available. If anyone would still wonder, let him look how in 23 years of his blessed life he accomplished the greatest achievement in the history of mankind, delivering God’s message to people and bringing them out of darkness into the light, so as to save them from hell.

¹⁴⁹ See: Al-Bukhari, *ḥadīth* No. 1636; Ahmad, *ḥadīth* No. 3527.

¹⁵⁰ See: Muslim, *ḥadīth* No. 1308. This *ḥadīth* in Muslim is entered on the authority of ‘Abdullāh ibn ‘Umar who was very keen to do in pilgrimage what he saw the Prophet doing. Another *ḥadīth* reported by Jābir mentions that the Prophet prayed Zuhr on this occasion in Makkah. It is related by Muslim, *ḥadīth* No. 1218. The first is more probable, because if the Prophet prayed in Makkah, we would have had a report mentioning who led the prayer in Mina. See: Ibn al-Qayyim, *Zād al-Ma‘ād*, vol. 2, pp. 258-261.

The Days of Mina

The Prophet went back to Mina and stayed the rest of the day, shortening every four-*rak'ah* prayer to two only. He prayed at the al-Khayf mosque and he said in reference to it: "Seventy prophets offered prayers here at al-Khayf mosque."¹⁵¹

The mosque was open, without walls. Ibn 'Abbās reported about his prayer there: "I came along riding a female donkey. I was almost at the age of puberty. The Prophet was already leading the congregation at Mina during his farewell pilgrimage, in an open space without walls. I passed some rows, dismounted and let the donkey go around. I joined a row of worshippers and no one questioned what I did."¹⁵²

When the Prophet finished his Fajr prayer the following morning at the al-Khayf mosque, he turned to face the congregation. He noticed two men standing behind who had not joined the prayer. He said: "Bring me these two people". They were trembling as they were brought up to him. He asked them why they did not pray with the congregation. They said that they had offered their Fajr prayer in their camping place. He said: "Do not do this. If any of you prays in his place and then comes to the mosque and he is in time for the prayer with the Imam, he should join him. It will count as voluntary prayer for him." One of them said: "Messenger of God, pray to God to forgive me." The Prophet did that. Yazīd ibn al-Aswad said: "People came up to the Prophet and I went up with them. I was very strong at the time and I continued to push my way through the crowd until I reached God's messenger. I took his hand and placed it either on my face or my chest. I never felt anything better or cooler than the Prophet's hand."¹⁵³

The Prophet occupied his time with the remembrance of God and glorifying Him, in fulfilment of the Qur'anic instruction: "Give glory to God during certain appointed days." (2: 203)

When we study the reports of what the Prophet did and said, we learn that he used to glorify God when he sat in his tent in Mina. People in the mosque or in the market area would follow his example and glorify God. The whole of Mina would resound

¹⁵¹ See: al-Fakihi, *Akbbār Makkah*, No. 2313, 2593, 2601 & 2603; al-Ṭabarāni, *Al-Mu'jam al-Kabīr*, ḥadīth No. 12283; al-Hākim, *Al-Mustadrak*, vol. 2, p. 598.

¹⁵² See: Al-Bukhari, ḥadīth No. 76, 493, 1857; Muslim, ḥadīth No. 504; Ahmad, ḥadīth No. 1891.

¹⁵³ See: Ahmad, ḥadīth No. 17475, 17476; Abū Dāwūd, ḥadīth No. 575 & 614; al-Tirmidhi, ḥadīth No. 219, al-Nassā'ī, ḥadīth No. 858.

with this glorification. This was also done by ‘Umar, and we believe that he only did following the Prophet’s example.

The Prophet sent a number of his companions, including ‘Ali ibn Abi Ṭālib, Abu Hurayrah, Ibn ‘Umar, Bishr ibn Suḥaym, Ka‘b ibn Mālīk, Aws ibn al-Ḥudhān, ‘Abdullāh ibn Ḥudhāfah and Sa‘d ibn Abi Waqqāṣ to walk through the camps in Mina and call out to the people with this message: “No one will be admitted to heaven except one who believes. The days of Mina are days of eating, drinking and glorification of God. No fasting is allowed in these days.”¹⁵⁴

Al-Qarr Day

On this day, 11 Dhul-Hijjah, which is called al-Qarr Day because pilgrims stay in Mina on this day, the Prophet made a speech when mounted on a grey mule. He was wearing a red top robe. ‘Ali was transmitting his words to people. After thanking and praising God, he asked his audience “Which city is this?” They said: “God and His messenger know best.” He said: “Is it not the sanctified city?” They said: “Yes.” He asked: “Which day is this?” They answered: “God and His messenger know best.” He said: “Is it not the middle of the Tashrīq days?” They said: “Yes.” He then said: “Your blood, property and honour are forbidden for you [to claim unlawfully] just like the violation of the sanctity of this day in this month in this city. Let the one who is near inform the one who is far. All believers are brothers. Nothing of his brother’s property is lawful to a Muslim unless it is given willingly. Whoever is holding in trust something that belongs to his brother must be true to his trust and give it back to its owner. Have I delivered God’s message? My Lord, be my witness.

“O people, your God is one, and your father is one. You all belong to Adam, and Adam was created from clay. Therefore, no Arab has any distinction over a non-Arab, nor a non-Arab over an Arab; and no black man has any distinction over a white man, nor a white man over a black man except through God-fearing. God says: “Mankind! We have created you all out of a male and a female, and have made you into nations and tribes, so that you might come to know one another. Truly, the noblest of you in the sight of God is the one who is most genuinely God-fearing.” (49: 13) O people, be kind to your slaves. Feed them as you eat and clothe them of what you wear. If they commit a wrong which you do not wish to forgive, sell them but do not torture them. In cases of adultery, the child belongs to the husband while the adulterers bite the dust. They will have to account for their deed before God. Whoever attaches himself

¹⁵⁴ See: Muslim, *ḥadīth* No. 1142; Ahmad, *ḥadīth* No. 567, 992, 1456, 4970...; Ibn Majah, *ḥadīth* No. 1719; al-Nassāī, *Al-Sunan al-Kubra*, *ḥadīth* No. 2892, 2903.

to someone other than his father, or a slave to other than his owner, rebelling against them, may God curse him until the Day of Judgement. God will not accept anything from him.” He then said: “Have I delivered my message,” and repeated this three times. His audience said: “God’s messenger has delivered his message.

Rāfi‘ ibn ‘Amr al-Muzni described the scene: “I went with my father when I was a young lad for the pilgrimage of farewell. The Prophet was riding his grey mule and making a speech. ‘Ali ibn Abi Ṭālib was conveying his words further, and the people were either seated or standing. My father sat down while I went through the people until I was next to the [Prophet’s] mule. I held his stirrup and put my hand on his knee. I wiped his leg down to his foot, and entered my hand between his slippers and his foot. At this moment I feel the coolness of his foot on my hand.”¹⁵⁵

Rāfi‘ ibn ‘Amr might have wondered at the coolness of the Prophet’s foot, but we wonder at his easy nature and cool manners. He continued his speech, letting the young lad wipe his leg and foot, and even placing his hand between his foot and slippers. He simply went on with his task, educating the people by word and deed.

Is it not most remarkable that on three consecutive days which are the most sacred days of the year, in the most sacred months and in the holiest of places, the Prophet repeats the same message: “Your blood, property and honour are forbidden for you [to claim unlawfully] just like the violation of the sanctity of this day in this month in this city.”

The Prophet wanted the sanctity of blood to be surrounded with an impregnable siege so that no blood is shed without proper justification. Yet only twenty-five years later, with the Prophet’s words still echoed, some Muslims shed the blood of the rightly-guided Caliph, ‘Uthmān ibn ‘Affān, and some of those who were with the Prophet on this occasion fought each other with their swords. It is as if the Prophet was looking through a thin curtain into the future, and repeating the warning with clear urgency.

Could there be any clearer instruction or declaration of the sanctity of blood than what the Prophet made? Great indeed is the calamity of violating such sanctity for a trifling worldly gain, and greater it is when Muslim blood is shed under a false pretext of defending religion. We must always reflect on what the Prophet has declared, making clear that he delivered God’s message, and seeking God as his witness. May God guard us against falling into error.

¹⁵⁵ See: Ahmad, *ḥadīth* No. 16409, 17664, 17670 & 18087; Abū Dāwūd, *ḥadīth* No. 1952, 1953 & 1956; al-Dārimi, *ḥadīth* No. 2576.

Stoning at the Jamrahs

When it was midday and the sun started its decline the Prophet went walking to the Jamrahs to do the stoning. He started at the first Jamrah and threw seven small stones, glorifying God with each stone. He then walked away from the congestion, stopped facing the *qiblah*, continued to praise and glorify God and then supplicated long. He then walked to the middle Jamrah and did the same, then he moved left, faced the *qiblah*, raised his hands praising God and supplicating with urgency. Again he stopped here a long time. His two stops at these Jamrahs were almost equal to reading the second surah, The Cow, which is the longest in the Qur'an, but his stop at the second was longer than that at the first. He then walked to the Jamrah of 'Aqabah, faced it keeping Mina to his right and Makkah to his left. He threw seven stones, glorifying God with each and walked away without stopping.¹⁵⁶

On the following day, 12 Dhul-Hijjah, he did the same as the day before. The Prophet did not hasten his departure from Mina, but stayed until the next day, 13 Dhul-Hijjah.¹⁵⁷ He walked to the Jamrahs and returned walking, but he might, on occasions, ride on the way back.¹⁵⁸

Once as he was going to the Jamrahs, a man stopped him as he approached the first Jamrah and asked him: "Messenger of God, which type of jihad is best?" The Prophet did not answer him. After he had done the stoning at the second Jamrah, the man asked him the same question, but the Prophet remained silent. When he finished stoning at the 'Aqabah Jamrah, as he put his foot in the stirrup to ride, he said: "Where is the man who put the question?" The man identified himself. The Prophet said: "A right word said to a despotic ruler."¹⁵⁹

Throughout, the Prophet was lenient with people with regard to their performance of their rituals. This is not surprising, since his message is one of ease and tolerance. Whoever needed a concession the Prophet granted him that. For example, he allowed the shepherds who needed to attend to their cattle to do the stoning on the first day, miss a day and do the stoning for two days on the third day.¹⁶⁰ He also allowed his uncle to stay in Makkah instead of Mina in order to supervise the task of providing

¹⁵⁶ See: Al-Bukhari, *ḥadīth* No. 1751-1753; Muslim, *ḥadīth* No. 1296; Ahmad, *ḥadīth* No. 5944, 6669 & 24592.

¹⁵⁷ Pilgrims have a choice to make their stay in Mina two or three days. If they stay, they do on the third day the same as the two days earlier, stoning at all three Jamrahs, seven small stones each.

¹⁵⁸ See: Ahmad, *ḥadīth* No. 5944, 9222 & 22207; Abū Dāwūd, *ḥadīth* No. 1696; al-Tirmidhi, *ḥadīth* No. 900.

¹⁵⁹ See: Ahmad, *ḥadīth* No. 23158 & 22207; Ibn Majah, *ḥadīth* No. 4012.

¹⁶⁰ See: Abū Dāwūd, *ḥadīth* No. 1975; al-Tirmidhi, *ḥadīth* No. 955; Ibn Majah, *ḥadīth* No. 3037; al-Nassā'ī, *ḥadīth* No. 3069.

water to the pilgrims.¹⁶¹ It is not recorded that he ordered anyone to slaughter a sacrifice of compensation for any wrong done, although he was accompanied by a great number of people who adopted Islam only recently and were performing the pilgrimage for the first time. When people asked him about doing their duties in a different way, he said: “There is no harm. God has removed hardship from you. No harm done.” Making things easier was his permanent motto.

Old memories

The Prophet spent three days at Mina, where the roads and pathways witnessed his early advocacy of his message many years earlier. He used to visit the camps of different Arab tribes during the pilgrimage season. He would come to Mina and address the pilgrims calling on them to believe in God. His own people were very rude to him, declaring their disbelief, launching aggression and making pacts to boycott him. He remembered all this and the pathways in Mina reminded him of that past. He remembered when he went secretly to Mina in the depth of the night, having made an appointment to meet a group of the Anṣār, who stealthily came to him. It was on this occasion that the agreement to immigrate to Madinah was made. He ensured that this remained unknown to his people. Has Mina reminded the Prophet of all this? May be, because when he was asked where he would encamp, his answer was: “At the Khayf of Bani Kinānah where they swore to persist in denying the truth.”¹⁶²

The Prophet chose Khayf Bani Kinānah to encamp there after finishing his rituals at Mina. He wanted to highlight the bounty granted to him by God as He fulfilled His promise to him. It was the place where the Quraysh and its allies of the Kinānah tribe made their treaty of boycotting the clans of Hāshim and al-Muṭṭalib, the Prophet’s own clans and relatives. It was a social and economic boycott, specifying that they would not sell or buy anything from the people of Hāshim and al-Muṭṭalib until they have handed Muhammad over to them so that they would kill him.¹⁶³ That was their plan which aimed to suppress God’s light. But God ensured the spread of His light despite the attempts of the unbelievers. He is able to accomplish His will, but most people do not know it. On this occasion, Prophet Muhammad encamped at the very place where this treaty was made, demonstrating that God has brought His religion to triumph over all people’s beliefs. He has given His messenger support, power and a great victory, and He perfected His grace on him and made the religion of Islam complete. People came in large numbers to embrace it. The Prophet led the people on

¹⁶¹ See: Al-Bukhari, *ḥadīth* No. 1634; Muslim, *ḥadīth* No. 1315.

¹⁶² See: Al-Bukhari, *ḥadīth* No. 1589; Muslim, *ḥadīth* No. 1314.

¹⁶³ Ibn Hishām, *Al-Sīrah al-Nabawīyah*, vol. 1, p. 352.

their pilgrimage, showed them their rituals and how to conduct them, and outlined the principles of their faith. His camp at the same place where the pledge of injustice, aggression and boycott was made was intended to spite the unbelievers and a demonstration of gratitude to God for His guidance and support.

After doing the stoning at the Jamrahs on 13 Dhul-Hijjah, the Prophet went to al-Muhassab, Khayf Bani Kinānah, before Zuhr prayer. People started to leave in all directions. He told them: “No one should leave without bidding farewell to the Ka‘bah.”¹⁶⁴

Easy and accommodating

The Prophet headed with his companions to Makkah and encamped at Khayf Bani Kinānah, which is today around the building of the Municipality of Makkah. He offered there the four prayers of Zuhr, Asr, Maghrib and Isha.¹⁶⁵ On that night, ‘Ā’ishah said to him: “Messenger of God, will the people go back home having offered a pilgrimage and an umrah, while I go back having offered the pilgrimage only.” She was referring to the fact that the other wives of the Prophet offered an umrah before their pilgrimage but she did not. Because she was in the period, she offered the two duties combined together, like the Prophet did. The Prophet said: “Your *ṭawāf* at the Ka‘bah is sufficient for your pilgrimage and your umrah.” She still persisted: “Messenger of God, people are going back having performed one pilgrimage and one umrah, but I have performed only the pilgrimage. They go back with two rewards, while I get one.” He said: “You have the same reward as they have.” She continued: “I am sad at the fact that I have not done the *ṭawāf* until it was the *ṭawāf* of the pilgrimage.”

The Prophet was kind and easy going. When she fancied something, the Prophet would do it for her. He, therefore, called her brother, ‘Abd al-Raḥmān, and told him: “Take your sister to al-Tan‘īm. When you have descended the hill, let her start her umrah. It is an acceptable umrah. When you have finished your *ṭawāf* [and *sa‘y*], you will find me waiting for you here.” He then told her: “Your reward for your umrah will be commensurate to your effort and what you spend.” She asked him: “Messenger of God, may I go inside the Ka‘bah?” He said: “Go inside the Ḥijr [i.e. the semi-circle area next to one side of the Ka‘bah]; it is part of it.”

¹⁶⁴ See: Muslim, *ḥadīth* No. 1327; Abū Dāwūd, *ḥadīth* No. 2002; Ibn Ḥibbān, *ḥadīth* No. 3897.

¹⁶⁵ See: Al-Bukhari, *ḥadīth* No. 1756 & 1764; Muslim, *ḥadīth* No. 1310 & 1311.

‘Ā’ishah said: “‘Abd al-Raḥmān took me behind him on his camel. I remember that as I was young, I was sleepy. My head would drop and my face would touch the back of the saddle. It was a very hot night, and my head cover might drop off my neck. My brother would hold my leg and hit it against the camel. I said: “Do you see anyone around?” We reached al-Tan‘īm where I started the umrah in place of the umrah people did at the start. I then went to the Prophet at al-Muḥaṣṣab. He was still at his place. The Prophet slept for a part of the night at al-Muḥaṣṣab and woke up in the last quarter of the night. He went with his companions to the Ka‘bah to perform the *ṭawāf* of farewell. ‘Ā’ishah arrived when he was still in the camp late at night. He asked her and her brother: “Have you finished?” She said they did. He said: “This is in place of your umrah.”¹⁶⁶

This umrah by ‘Ā’ishah is the evidence that confirms that the people of Makkah may do the umrah. It also confirms that whoever has done an umrah and wants to do a second may do so. However, they need to go out of Makkah, beyond the Ḥaram area, where they enter into the state of *iḥrām* or consecration and come back to perform their umrah duties. This is by no means the only blessing that is bestowed through our mother ‘Ā’ishah, may God be pleased with her.

The Prophet then called on his companions to proceed, but when he wanted to move, he found his wife Ṣafiyyah standing by her tent, looking sad. She had started her period. She said to the Prophet: “I think I will be detaining you.” The Prophet asked her: “Have you not done the *ṭawāf* on the day of sacrifice [*ṭawāf* of *ifāḍah*]?” She confirmed that she did. He said: “Then that is sufficient. You need not stay.” This became the rule for any woman pilgrim who has completed her pilgrimage duties except for the *ṭawāf* of farewell. If she is in her period at the time when she is due to leave with her group, she may do so. The *ṭawāf* of farewell is not required of her.

The Prophet’s wife, Umm Salamah was ill and could not perform the *ṭawāf* with the people. It was too difficult for her. The Prophet told her: “When the congregational prayer starts, you do your *ṭawāf* on your camel, behind the congregation while they are praying.”

Adieu

The Prophet then proceeded to the Ḥaram to perform the *ṭawāf* of farewell. He went into the mosque and performed the *ṭawāf* before the break of dawn. When he and his

¹⁶⁶ See: Al-Bukhari, *ḥadīth* No. 1556, 1561, 1638, 1785, 1787 & 1788; Muslim, *ḥadīth* No. 1211 & 1213; Ahmad, *ḥadīth* No. 1710, 14942, 24159.

companions finished the *ṭawāf*, the Fajr prayer was due. It was called, and the Prophet led the prayer. He read Surah 52, "Mount Sinai", reciting it at ease. This was the last prayer he offered with the Ka'bah facing him. These were the last looks he cast at God's Sacred House, which he often looked at and contemplated before his immigration to Madinah.

The Prophet then left Makkah from its lower side, which is known today as al-Shubaykah and took the Kuday route, which is known today as Ray' al-Rassam, until he arrived at Dhu Tuwa, where he had stopped before entering Makkah. He stopped there waiting for his companions who were late.

The Prophet moved out of Makkah and at the same time Arab tribes moved out heading for their towns and villages. They dispersed in different routes after ten great nights during which they were in the company of God's messenger. None in these crowds could imagine that as he bid them farewell, he was saying adieu to this world. None imagined that those days they spent with him were his last in this life and that he had completed his mission on earth and fulfilled his assigned task. It would be only a few days and two months before he would be gathered to his Lord.

May the best greetings and all peace and blessings go to Muhammad, the true Prophet, and to the pure members of his household, his rightly-guided Caliphs, all his companions and those who rightly follow in their footsteps until the Day of Judgement. All praise be to God, the Lord of all the worlds.

Prior to Writing This Book

The information given in this book is the sum total of consulting numerous and varied sources that focus on what is reported of the Prophet's deeds and actions, as well as his statements and comments. I am not providing a full bibliography, but I will only briefly list some sources in several groups.

One: works dedicated to the farewell pilgrimage

Perhaps the oldest work dedicated to the Prophet's pilgrimage was the *ḥadīth* reported by Jābir ibn 'Abdullāh al-Anṣārī. He was one of the best reporters of the details of the Prophet's pilgrimage and the order in which the Prophet performed all actions. Hence, this *ḥadīth* is called *mansak*, which means 'way of worship'. In his biographical notes on Jābir in his work *Tadhkirat al-Ḥuffāẓ*, al-Dhahabi says: "He has given a short *mansak* on pilgrimage, which is related by Muslim." In *al-Bidāyah wal-Nihāyah*, Ibn Kathīr's report of the farewell pilgrimage includes: "a chapter giving Jābir's *ḥadīth* on the Prophet's pilgrimage which is a separate *mansak*." Because Jābir's report is so important and detailed, scholars have paid much attention to it. Abu Bakr ibn al-Mundhir explained it in a short volume, outlining more than 150 items of note. Had he chosen to be more detailed, he might have almost doubled this number.

I consulted the following sources on Jābir's *ḥadīth*:

1. Al-Albani, Muhammad Nassir al-Deen, *Ḥajjat al-Naby*, "The Prophet's pilgrimage as reported by Jābir."
2. Al-Turayfī, Abd al-Aziz ibn Marzooq, *Ṣifat Ḥajjat al-Naby*, "A detailed description of the Prophet's pilgrimage: interpreting Jābir's long *ḥadīth*."
3. Ibn Uthaimen, Muhammad ibn Salih, *Sharḥ Ḥadīth Jābir*, "Interpretation of Jābir's *ḥadīth* on the Prophet's pilgrimage."

I also consulted the main reference works that describe the Prophet's pilgrimage, including:

1. Ibn Ḥazm, ‘Ali, *Ḥajjat al-Wadā’*, “The farewell pilgrimage”. I benefited much by his introduction in which he consolidated the different *ḥadīth* reports in one narrative. In this book I follow his example.
2. Al-Ṭabari, Ahmad ibn ‘Abdullāh, *Ṣafwat al-Qira*, published under the title *Ḥajjat al-Muṣṭafa*, “The Prophet’s pilgrimage”.
3. Al-Kāndahlawi, Muhammad Zakariyya, *Ḥajjat al-Wadā’*, “The farewell pilgrimage”. This is an annotation of Ibn al-Qayyim’s report of the Prophet’s pilgrimage in *Zād al-Ma‘ād*.
4. Hadi, Isam Moosa, *Ṣifat Ḥajjat al-Naby*, “Description of the Prophet’s pilgrimage”. This work collates all the *ḥadīths* concerning the Prophet’s pilgrimage and arranges them according to context.
5. Hamadah, Farooq, *Al-Waṣiyyah al-Nabawwiyah*, “The Prophet’s admonition”. This work explains the words that occur in the Prophet’s farewell speech.

Two: The main *Ḥadīth* anthologies

I referred to the section on pilgrimage in the major *ḥadīth* anthologies in order to place in front of me the largest number of relevant *ḥadīths*. These included:

1. Al-Ishbīli, ‘Abd al-Ḥaqq, *Al-Jam‘ Bayn al-Ṣaḥīḥayn*.
2. Al-Shami, Salih ibn Ahmad, *Zawā‘id al-Sunan ‘ala al-Ṣaḥīḥayn*.
3. Al-Jazri, Muhammad ibn al-Athīr, *Jāmi‘ al-Uṣūl*.
4. Al-Haythami, ‘Ali ibn Abi Bakr, *Majma‘ al-Zawā‘id*.
5. Ibn Ḥajar, Ahmad ibn ‘Ali, *Al-Maṭālib al-‘Āliyah*.

These voluminous and specialized sources were of great value to me as they referred me to the original sources of *ḥadīth* anthologies, such as the two authentic ones and the four *Sunan*, as well as *Musnad* and *Mu‘jam* anthologies.

I also benefited much by consulting the extensive interpretations of *ḥadīth* books such as *Fath al-Bāri*, *Hady al-Sāri*, *Ikmāl al-Mu‘allim*, and *Shurūḥ al-Mishkāṭ*.

Three: Works on the Prophet's life and character

The farewell pilgrimage is discussed in works of the Prophet's biography and his guidance. These works include:

1. Ibn al-Qayyim, Muhammad ibn Abi Bakr, *Zād al-Ma'ād*.
2. Ibn Kathīr, Isma'īl ibn 'Umar, *Al-Bidāyah wal-Nihāyah*.
3. Al-Qaṣṭalāni, Ahmad ibn Muhammad, *Sharḥ al-Zurqāni 'ala al-Mawāhib al-Ladunniyyah*.

Four: Works on the history of Makkah

Of these books I referred to three reference works by al-Azraqi, al-Fakihi and al-Kurdi, all of which are given the title *Tarīkh Makkah* "History of Makkah" but each has a longer secondary title. They have all been recently published under the supervision of H.E. Shaikh Abd al-Malik ibn Abdullah ibn Duhaish.

Five: Teachers and elderly people

I benefited much by what I learnt from my teachers, particularly H.E. Shaikh Abdullah ibn Sulaiman ibn Manee, H.E. Shaikh Abdullah ibn Bayyah, H.E. Shaikh Abd al-Malik ibn Abdullah ibn Duhaish, H.E. Shaikh Abd al-Wahab ibn Ibraheem Abu Sulaiman and my learned brother Shaikh Abd al-Aziz ibn Marzooq al-Turaifi.

I also benefited much from conversations with elderly people in Najd and Hijaz, as they witnessed a lifestyle that is not dissimilar to how people lived during the Prophet's time, such as using camels for travel, use of water springs and wells, and knowledge of the tools that were used.

Six: Photos and maps

1. Photos I have taken of the places mentioned in the reports of the Prophet's pilgrims from his setting out of Madinah on his way to Makkah until he set out on his return.
2. Miraj ibn Nawwab Mirza, *Aṭlas Kharā'iṭ Makkah*, "Atlas of maps of Makkah".

3. Miraj ibn Nawwab Mirza & Abdullah ibn Salih Shawish, *Al-Atlas al-Muṣawwar li-Makkah al-Mukarramah wal-Mashāʿir al-Muqaddasah*, “Illustrated atlas of Makkah and the holy shrines”, published by King Abd al-Aziz Foundation.
4. A collection of photos and maps obtained from the Centre of Madinah Studies and Research. I am indebted to the staff of the Centre for their kind cooperation.
5. Photos from the collection of Tahir Niazi. He was so kind to send me these.
6. Photos from a book entitled *Al-Ḥabībah al-Madinah al-Munawwarah* by Hatim Umar Taha and Salih Abd al-Hameed Hajjar.

Postscript

It is useful to point out my method of choosing texts and writing the narrative, so as to provide reference to the sources from which the material of this book has been derived.

1. The narrative of the events of the Prophet's pilgrimage, as it appears in the book, is a consolidation of many reports which I have put together. I do not include the details of each report or stick to a particular text. In doing so, I am following in the method of Imam al-Zuhri who reported the False Story putting the reports of several of his teachers in a single narrative. He said: "Every one of them related to me some of her [ʿĀ'ishah] story. Some were more accurate than others. I learnt from each of them what he had related to me of ʿĀ'ishah's report. Their reports confirm one another."¹⁶⁷ He then gives the story in a single narrative.

Imam Ibn Jurayj (died 150 AH, 765 CE) reported a *ḥadīth* concerning Jābir and his camel on the authority of ʿAtā' ibn Abi Rabāḥ and others, and stated: "Some of these reporters give more details than others. Not one of them reported it in full."¹⁶⁸

Muhammad ibn ʿUmar al-Wāqidi (died 206 AH, 822 CE), a leading scholar of the Prophet's history, reports evented as he learnt them from his teachers and said: "Every one told me portions of this event, and some were clearer about it than others, and I have consolidated all that they told me."¹⁶⁹

The same was done by some leading scholars of *ḥadīth* when they reported a single *ḥadīth* told by several teachers. One of them says: "Their reports are interrelated."¹⁷⁰ Then the scholar relates the *ḥadīth* in wording that consists of all their reports. Thus the *ḥadīth* would be learnt from them all, but not the whole of the *ḥadīth* is related by every one of them.¹⁷¹

The same method was followed by Imam Ibn Ḥazm (died 437 AH, 1046CE) in his book *Ḥajjat al-Wadāʿ* "The farewell pilgrimage". He starts his book with a

¹⁶⁷ See: Al-Bukhari, *ḥadīth* No. 2661, 4141 & 4750; Muslim, *ḥadīth* No. 2770; Ahmad, *ḥadīth* No. 25624. Ibn Shihab al-Zuhri was one of the earliest scholars who made an anthology of *ḥadīth*. He died in 124 AH, 742 CE.

¹⁶⁸ See: Al-Bukhari, *ḥadīth* No. 2309, Muslim, *ḥadīth* No. 503, 677, 1425 & 2328; Ibn Ḥajar, *Fath al-Bāri*, vol. 4, p. 485.

¹⁶⁹ See: al-Wāqidi, *Kitāb al-Maghāzī*, vol. 1, p. 199 & 346, vol. 2, p. 770, vol. 3, p. 885.

¹⁷⁰ Ibn Saʿd, *al-Tabaqāt*, vol. 1, pp. 91 & 264; Abu ʿUbayd, *Faḍā'il al-Qur'an*, p. 648.

¹⁷¹ Ibn Hajar, *Fath al-Bāri*, vol. 8, pp. 456-457.

consolidation of all the reports he learnt in a single text, taking about twelve pages. The rest of the book provides details and explanation.

Therefore, each footnote in this book mentions a number of the main *ḥadīth* sources, but it thus attributes the text that I make up of all these sources, although different parts are taken from different sources.

2. I try as best as I can to stick to the wording given by a companion of the Prophet when he reports an event, but I do not commit myself to that. I may at times go beyond such wording in order to relate it to other texts and to make the report fit with the sequence of events.

However, I commit myself to the wording of any text that quotes the Prophet. The only thing I may do here is to choose between reports or combine them in order to give a more complete text.

3. I endeavoured as best as I could to accommodate all authentic texts, but I also included some reports which suffer from weakness in their chains of transmission, provided that they are consistent with the authentic reports and that their texts are not demonstrably flawed. It is true that comparing reports helps to identify what is improbable and points out what may appear authentic but is in conflict with what is more reliable and accurate. Moreover such comparison may support a text given with a chain of transmission that is questionable when its import is confirmed by other texts, or when the drift of other reports make it more reliable, or because it fills a gap in the narrative, provided that such text is reasonably acceptable.

4. Many reports specify time and place, which facilitates placing the events given in the proper sequence of the Prophet's pilgrimage. Other reports, however, do not refer to time and place. This makes the task of placing them in sequence dependent on scholarly effort. I have endeavoured to put every event in its proper position with regard to time and place, relying on what its text and different reports imply and on how it fits with other events. However, effort may fall short of what is required or may err. I only say that I spared no effort.

5. Shaikh Mahmood Shaaban Abd al-Maqsood helped me in documenting the *ḥadīths* and reports, pointing out their original sources. He made a scholarly effort for which I am greatly indebted and very thankful. It is through his effort that this book is so well documented. May God reward him for his effort and the sound advice he has given me.

Finally, I will be grateful to, and I will pray for, anyone who peruses this book and makes a comment that fills a gap or rectifies an error. Scholarship brings scholars together. Everyone improves with help from friends and well wishers. Whatever we learn reminds us of what God the Creator said of us: “You, [mankind], have been granted but little knowledge.” (17: 85)

I pray for everyone who peruses this book and reaches this point that they will feel enough love of Prophet Muhammad to be a beneficiary of his good news: “In the life to come, everyone will be with those they love.”¹⁷²

I also pray to God for everyone who remembers me with a sincere prayer that He may answer his prayer and give him more than he prayed for me. I also pray that we all are resurrected with His servants who love one another for His sake, and that we all will be under His throne on that day when the only shade is what He provides. “Our Lord, we believe in what You have bestowed from on high, and we follow the messenger, so write us down among those who bear witness [to the truth].” (3: 53)

Peace be to you all, together with God’s grace and blessings.

¹⁷² See: Al-Bukhari, *ḥadīth* No. 6168 & 6169; Muslim, *ḥadīth* No. 2641.

An old picture of the Ka'bah	صورة قديمة للكعبة
An old picture of the Prophet's mosque, with palm date farms in the background	صورة قديمة للمسجد النبوي وخلفه بساتين النخيل
An old photo of Madinah	صورة قديمة للمدينة النبوية
An imaginary plan of the Prophet's mosque when it was built	صورة تقريبية تخيلية للمسجد النبوي
An old photo of the Prophet's mosque	صورة قديمة للمسجد النبوي
An old photo of the pilgrims as they gathered in Madinah.	صورة قديمة لاجتماع الحجاج في المدينة
Al-Manakhah in Madinah, in old days	المدينة المنورة – المناخة قديما
Al-Anbariyyah station on the way to Dhul-Hulayfah	محطة العنبرية على الطريق إلى ذي الحليفة
Al-Mudarraj pathway on the way to Dhul-Hulayfah	ثنية المدرج على الطريق إلى ذي الحليفة
Al-Fath mosque	مسجد الفتح
Al-Fath mosques built close to the Moat, on the western side of Mount Sil', where the Muslims encamped to defend Madinah against the attacking armies	مساجد الفتح التي أقيمت على تخوم الخندق غربي جبل سلع، حيث كان معسكر المسلمين في معركة الأحزاب
Al-Aqeeq Valley.. a blessed valley	وادي العقيق الوادي المبارك
Al-Aqeeq Valley when flooded	وادي العقيق مع السيل
An old photo of al-Shajarah mosque at Dhul-Hulayfah	صورة قديمة لمسجد الشجرة بذي الحليفة
A recent photo of Dhul-Hulayfah	صورة حديثة لذي الحليفة
A saddled camel	الراحلة وعليها الرحل
The wells called Abar Ali at Dhul-Hulayfah, as they appeared in old days	آبار علي بذي الحليفة قديما
Shuraf al-Baida'	شرف البيداء
Al-Rawha' clearway	فج الروحاء
Harsha pathway	ثينة هرشي
Al-Azraq Valley	وادي الأزرق
Usfan Valley	وادي عسفان
Jumdan Mountain	جبل جمدان
Old photos of camel caravans	قوافل الابل قديما
Old photos of pilgrims' caravans	قوافل الحج قديما
Al-Abwa'	الأبواء
Al-Abwa' at its meeting point with Waddan Valley	ملتقى الأبواء ووادي ودان
Saref	سرف
Map of the Prophet's route on his pilgrimage journey	خريطة حجة الوداع
An old photo of the pilgrims camp at Dhu Twa. At the bottom right we see the roof of the structure over the Twa well.	صورة قديمة لمخيم الحجاج بذي طوى وفي الطرف الأيمن يظهر سطح البناء القائم على بئر طوى
Old photo of the Twa well	بئر طوى قديما

A recent photo of the Twa well	بئر طوى حديثا
Kuda' pathway in old days	ثنية كداء قديما
The modern road at Kuda' pathway	ثنية كداء حديثا
Bani Shaybah's gate	باب بني شيبه
The Black Stone in old days	الحجر الأسود قديما
A recent photo of the Black Stone	الحجر الأسود حديثا
The relic at Maqām Ibrāhīm	مقام ابراهيم
Old photos of al-Safa	الصفا قديما
Old photos of al-Marwah	المروة قديما
The route of entry into Makkah	خريطة الدخول إلى مكة
Al-Abtah in old days	الأبطح قديما
Al-Abtah now	الأبطح حديثا
Al-Ja'fariyyah in al-Abtah where the Prophet encamped	الجعفرية حيث نزل النبي صلى الله عليه وسلم من الأبطح
Al-Ja'fariyyah	الجعفرية
An old photo of the al-Abtah area which is now known as al-Ma'ābdah	صورة قديمة للأبطح في المنطقة المعروفة اليوم بالمعابدة
A map of al-Abtah	خريطة الأبطح
Arafat in old days	عرفة قديما
Map of the road to Arafat	خريطة الطريق إلى عرفة
The Dabb route	طريق ضب
Namirah mosque in old days	مسجد نمرة قديما
Namirah mosque now	مسجد نمرة حديثا
Arafat in old days	عرفة قديما
Uranah Valley	وادي عرنة
Arafat mountain in old days	جبل عرفة قديما
Arafat mountain in old days, with the mosque built at the spot where the Prophet spent his day at Arafat, near the mountain	جبل عرفة قديما، وفي الصورة المسجد المقام على مكان وقوف النبي صلى الله عليه وسلم عند الجبل
Arafat mountain in old days	جبل عرفة قديما
Ilal mountain, commonly known as Mount Mercy. The Prophet's place was most probably between the two boards	جبل إلال المعروف بجبل الرحمة، وموقف النبي عنده بين اللوحتين تقريبا
Most probably the Prophet stopped between the two boards	موقف النبي بين اللوحتين تقريبا
Al-Ma'zamain route	طريق المأزمين
Al-Idhkar pass	شعب الإذخر
Muzdalifah mosque in old days. Mount Quzah appears close to the mosque	المشعر الحرام قديما ويظهر جبل قزح بجانب المسجد
An old photo of Muzdalifah	صورة قديمة لمزدلفة
An old photo of Muzdalifah	صورة قديمة لمزدلفة
A recent photo of Muzdalifah on the night when the pilgrims are there	صورة حديثة لمزدلفة ليلة مزدلفة
A recent photo of Muzdalifah during the	صورة حديثة لمزدلفة نهارا

day	
This old photo of the Holy Mosque at the Ka'bah was taken at the end of 1297 AH, 1883 CE	صورة قديمة للمسجد الحرام التقطت في 1297/12/2
An old photo of Muzdalifah in the morning of the day of sacrifice	صورة قديمة للمزدلفة صباح يوم النحر
Al-Mash'ar al-Haram Mosque at Muzdalifah. Mount Quzah appears in front and Mount Thabir in the background	مسجد المشعر الحرام وفي أدنى الصورة جبل قزح وفي أقصاها جبل ثبير
Muhassar Valley was at this point	في مكان هذا الطريق كان وادي محسر
The 'Aqabah Jamrah in old days. It was so named because it was close to the mountain, as clearly seen.	جمرة العقبة قديما، ويلاحظ لصوقها بالجبل، ولذا سميت جمرة العقبة
Mina in old days	منى قديما
Al-Khayf mosque in old days	مسجد الخيف قديما
Eastern Mina in old days	شرقي منى قديما
Western Mina in old days	غربي منى قديما
Camels	البدن
Animals for sacrifice. The photo dates to 1372 AH, 1974 CE	الهدي في منى سنة 1372 هـ
A camel with a tied-up left leg, and a cover on its back	البدنة قائمة معقولة يدها اليسرى، وعلى ظهرها جلالها
A pilgrim having his head shaved in old days	الحلق في منى قديما
The stick with a forked end	المحجن
Zamzam well in old days	بئر زمزم قديما
The springs at Zamzam well	نبع بئر زمزم
This photo of the Holy Mosque dates to 1300 AH, 1886 CE	صورة قديمة للحرم التقطت في عام 1300 هـ
Al-Khayf Mosque in old days	مسجد الخيف قديما
Al-Khayf Mosque now	مسجد الخيف حديثا
Mina in old days	منى قديما
Mina nowadays	منى حديثا
An old photo of the first Jamrah	الجمرة الصغرى قديما
Stoning at the middle Jamrah in old days	رمي الجمرة الوسطى قديما
An old photo of the middle Jamrah	الجمرة الوسطى قديما
Al-Bay'ah Mosque at the Anṣār meeting place in Mina	مسجد البيعة في شعب الأنصار بمنى
An inside view of al-Bay'ah Mosque	مسجد البيعة من الداخل
The place where the quarters of the Hashim clan was	شعب بني هاشم
Buildings on the al-Muhassab site where Khayf Bani Kinanah was.	جانب من المحصب، خيف بني كنانة
Al-Ijabah Mosque at al-Muhassab	مسجد الإجابة في المحصب
Al-Tan'im Mosque in old days	مسجد التنعيم قديما

Al-Tanīm Mosque now. The starting point of al-Haram area is clearly marked in front	مسجد التنعيم حديثاً، وترى أمامه علامات حدود الحرم
Kuday route which was known as Ray' al-Rassam	ريع الرسام (طريق كدي)
The route taken on departure from Makkah	خريطة الخروج من مكة